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THE
ASIATIC SOCIETY OF BOMBAY
Town Hall, Bombay.

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To Lord Cadogan

My Lord

If I did not know Your readiness to oblige, I would not trouble You in this manner. Mr Hughes, whom Your Lordship formerly was inclined to serve upon my recommendation, is in fear of loosing a pretty good place which the Late Lord Chancellor had but just given him, viz. the Office of Secretary to the Commissioners of the Peace. I cannot forbear to intercede with You that You would be so good as to write a Letter before You leave England to the New Lord Chancellor, of the Ld D, to engage Him to continue Mr Hughes in the same Office. He is worthy of all your regard a true friend to the Administration, a very ingenious man & exceedingly beloved

Call that know him. I hope
You know me enough to think I would
not mention any thing to you which
I did not esteem it for your honour to
interest Your self in. And therefore, I
again Entreat this of you.

I am glad of this opportunity of
congratulating you upon your New honour
of wishing You a Good voyage, all success,
and every thing equal to your wishes &
to your merit; and above all, a
Safe & happy return to Us: and
of assuring You that I am,
with a respect & Gratitude equal
to the obligations I have ow'd you,

My Lord,

Your most faithfull
humble Servt

Aprl. 19. 1718.

Benj' Bangr

LAMBETH
AND
THE VATICAN:
OR ANECDOTES OF THE
CHURCH OF ROME.
OF THE
REFORMED CHURCHES.
AND OF
SECTS AND SECTARIES.

VOL. III.

4243 &c.

St. Martin's near Canterbury, the first Christian Church in England.

LONDON:
JOHN KNIGHT & HENRY LACEY.

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DIVINITY AND DIVINES.

OUR LADY OF CARDIGAN.

Previously to the dissolution of monasteries in England, by king Henry the Eight, there was at Cardigan, an image of the Virgin, which was much resorted to by pilgrims, even from distant parts, and produced very considerable revenues to the Church. Tradition asserted that it had been discovered swimming in the river Teivi, with a lighted wax taper in its hand; that after its removal, this taper burnt for several years without any dimunition of its substance, but that on some persons committing perjury in swearing upon it, it was suddenly extinguished, and never burnt afterwards. Hence it became esteemed an invaluable relic, and, as such, was declared by the monks entitled to receive adoration. The dissolution of monasteries, of course

put an end to its influence: and the first information was laid against it, by Dr. William Barton, bishop of St. Davids, who at that time professed the principles of protestantism, but who a few years afterwards recanted and again became a catholic. The following is a copy of his curious letter, and of the consequent examinations respecting the tapers of the prior and vicar. In Barlow's letter he earnestly requests to have the see of his bishopric removed to Caermarthen. The year in which the letter was written is not inserted, but there is reason to suppose it was 1537. "After my right humble "commendations, the benevolent goodness of "your lordship toward me appeareth, both by "your lordships letters, and by relacion of M. "Dort, Barnes concernynge soch somes of "moneye as I am yndebted to the kynges high-"nes favourably to be respited, though I cannot "in this, nor in other your manyfold benefits, "condignly make recompensation, yet, the little "that I maye to the utmost of my pore possi-"bilitye, my unfayned endeavours shall not "fayle faythefully to performe. Concernynge "your lordships letres addressed for the taper "of Haverford West, ere the receyte of them, I "had done reformacion, and openly detested "the abuse thereof; all parties which before

" tyme repugned; penitently reconcyled. But
" sythen I chaunced upon another taper of
" most great credyte, and of more shameful
" detestacion, called our ladies taper, of Cardi-
" gan, which I have sente here to your lordships,
" with convenient instructyons of that develish
" delusyon. For when I admonished the canons
" of St. Davyds, accordynge to the kynges in-
" structyons, in no wise to set forth feyned
" reliques for to allure people to supersticyon,
" neither to advance the vayne observacyons of
" unnecessary holy days, abrogated by the
" kynges supreme authoritye, at St. Davyds
" daye the people wilfully solemnised the feaste:
" then reliques were set forth, which I caused to
" be sequestered and taken away, detayning
" them in my custody until I may be advertised
" of your lordship's pleasure. The parcels of the
" reliques are these: two heades of sylver plate
" enclosynge two rotten skulls, stuffed with pu-
" trified clowtes. Item, two arme bones, and a
" worm eaten boke covered with sylver plate.
" Of the canons showinge negligence towarde
" the prefermente of Gods worde, and what un-
" godly disguised sermons was preached in the
" cathedral church, in the feast of Innocents,
" last past, they being present with an auditory
" of iii or iiij hundred persons, this bearer, a

" mynister of the same church, shall forder de-
" clare havinge parte of the said sermone in
" writinge apparente to be showed, Further-
" more, though I myght seeme more presump-
" tuous than needeth, to move any date for the
" translacyon of the see from St. Davyds, to
" Kermeddyn, yet my good lord, the juste equi-
" tye thereof, and expediente utilytie enforceth
" me so to presume, consideringe that a better
" deade for the commonwealth, and dew refor-
" macyon of this mysordered diocesse, cannot be
" purposed, as well for the prefuremente of Gods
" worde, as for the abolyshyngs of all anti-chris-
" tian suspicion, and therein the kynges supreme
" majestye to be ampyfied with the universall
" commodytie of his graces subjects there rese-
" dunte, annoyenge non with discomoditye ex-
" cept perchaunce four or fyve persons will sur-
" mise their private pleasor to be anoyed in
" profytinge the commonwealth. And the cause
" partlye that moveth me thus with importunitye
" to be urgente in my suite, ys the over sump-
" tuous expences that the canons have incurred
" in re-edifyenge the body of their cathedral
" church, which, ere it be finished, will utterly
" consume the small residue of the church trea-
" sure remayninge in their custodye, without
" any profitable effect, savinge to nourish clat-

" tering conventycles of barbarous rural persons;
" the deformed habitacyons of the pore colle-
" gyons in such beggarly ruyne, and so wretch-
" edlye decayed that honestye will abhoore to
" beholde them, which to remedy, pleaseth the
" kynges highnes of his gracious bountye, to
" grante the grey freres place at Kermeddyn,
" where his most noble progenitor and grand-
" father lieth honorably entured, lycensynge
" the see thydder to be translated, which (his
" graces pleasor condescendynge) may be per-
" formed without any chargeable difficultye.
" And not only the pore collegyans, but also
" the canons resydentyaries might be there
" pleasantly enhabited with habundant provision
" of all necessary commoditye, continually
" havinge opportune occasion to profite the
" kynges subjects, whereas, at St. David's, lurk-
" ing in a desolate corner, they that be but
" munped can do veraye little good, in case they
" wolde, savinge to themselves. And concern-
" ynge the frears that they neither should be
" agreeved with any prejudice, I dowte not but
" under the kynges hyghnes favor of such pre-
" ferrements as I have of his grace, sufficiently
" to provyde for every one of them that shall be
" founde an able mynister of Christ's church, in
" competente lernynge and honest conversacyon.

" Moreover the sayd towne of Kermeddyn being " the most frequented place, and indifferently " situate in the middle of the dyocesse, I myght " there (and God willinge so I wolde) settle my " continuall consistorie, assisted by lerned per- " sons, mayntayninge a free gramar schole with " a dayly lecture of holy scripture whereby Gods " honour principally preferred, the Welch rude- " ness decreosynge, christian cyvilytie may be " intodnced to the famous renoune of the kynges " supremasseye, whose princely majestye Al- " mightie Jesu preserve with your lordship. " From Kermyddyn, the last day of March.— " your lordships to command—W. Meneven."

WILLIAM OF WYKEHAM.

Among the munificent patrons to whom the literature of this country is indebted, few have rivalled, and still fewer, if any, have surpassed Willam of Wykeham. This eminent man, whose name is derived from the place of his birth, in Hampshire, was born in 1324. Like most of the great personages of his time, those at least who attained any elevation in the church, he was raised by his own superior talents from the humble station to which his family belonged, to the very highest dignities of the realm. For his education he was indebted to the liberality of a

patron who having recommended him to Edyngton, the bishop of Winchester, was introduced by him at this early age into the service of king Edward the third. From his extensive architectural knowledge and extraordinary skill in that science, he was appointed clerk of the kings works, and was attached to the castle and forest of Windsor as surveyor. The ability he displayed in these situations, induced the king to confer upon him, in 1359 many similar appointments. Being at this time only in the lowest rank in the church he was received into the priesthood in 1362. From this time his official rise was extremely rapid, in 1363 he was made warder and justiciary of the royal forests, south of Trent, and in the following year he was nominated keeper of the privy seal; he then became chief of the privy council and governour of the great council; to his ecclesiastical preferments, which hitherto had been inferior, the see of Winchester was added, upon the death of his former patron Edyngton in 1366; in the next year he was raised to the dignity of Lord high Chancellor, but of this office he was deprived in 1370. In 1384, he was induced, though with reluctance, to accept the great seal a second time, but resigned it in 1391. This was in the reign of Richard the Second, by whom, upon his recover-

ing his authority, he with the other commissioners was impeached of high treason, and escaped solely by the influence of his wealth. Though present at the first parliament under Henry IV. which in 1399 deprived Richard the second of his crown, he did not assist at the council which pronounced on him the sentence of perpetual imprisonment. His health was at this time fast declining, and being unable to perform his episcopal functions, he nominated two coadjutors to his see, and quietly waited for that inevitable fate which should release him from all worldly care: he expired in September, 1406, in the eighty fifth year of his age. Having lived in a state of celibacy, and possessing the most ample wealth, he was enabled to gratify the spirit of munificent liberality by which he is pre-eminently distinguished. In addition to the numerous other buildings he created and repaired within his own diocese, in the course of ten years he rebuilt in the gothic style the cathedtal of Winchester, which had been a Saxon edifice of the eleventh century. His college at Oxford, was known by the name of New College, was completed in 1388, in the turbulent reign of Richard the second, as was also the school or college at Winchester, from which it was to be supplied with students; this was finished in 1393. Whatever charges the

violence of party, may have preferred against this prelate in his life, impartial posterity has regarded him with the highest admiration; almost superior to the age in which he lived, he possessed all the noble qualities that distinguished it, and seems to have been exempt from its defects.

TILLOTSON.

It appears, from the series of portraits preserved in the great dining room at Lambeth palace, that Archbishop Tillotson was the first to wear a wig: which however, resembled his natural hair, and was worn without powder. It has been said of Dr. Barrow that he wrote longer sermons than any man of his time; of Archbishop Tillotson, it may be said that he wrote a greater number. The latter was appointed Clerk of the closet to king William, in 1689, and afterwards dean of St. Pauls. There is a curious letter of his, to Lady Russell, in which he says "After I had kissed the king's hand for "the deanery of St. Pauls, I gave his majesty "my most humble thanks, and told him, that "now he had set me at ease for the remainder "of my life. He replied, 'no such matter, I "assure you,' and spoke plainly about a great "place, which I dread to think of, and said it "was necessary for his service, and he must

"charge it on my conscience. Just as he said "this, he was called to supper, and I had only "time to say that when his majesty was at lei- "sure, I did believe I could satisfy him that it "would be most for his service that I should "continue in the station in which he had now "placed me. This hath brought me into a real "difficulty. For on the one hand it is hard to "decline his majesty's commands, and much "harder yet to stand out against so much good- "ness as his majesty is pleased to hold towards "me. This I owe to the bishop of Salisbury, "one of the best and worst friends I know: best "for his singular good opinion of me, and the "worst for desiring the king to this method, "which I knew he did; as if I and his lordship "had concerted the matter, how to finish this "foolish piece of dissimulation in running away "from a bishopric to catch an archbishopric." He was nominated to the see of Canterbury, April 15, 1691.

RICHARD KEDERMINSTER.

This amiable and learned man was the last abbot but one, who presided over the monastery of Winchcombe, in Gloucestershire, to which office he was elected in 1488. His wise govern- ment, and the protection he afforded to virtue

TILLOTSON.

and literature, rendered this society so flourishing, that it was equal to a little university. In the year 1500, he travelled to Rome, and became afterwards a celebrated preacher. On the privileges of the clergy being attacked in 1515 he preached a remarkable sermon to prove that it was against the law of God, who, by his prophet David, says, "touch not mine anointed, "and do my prophets no harm." He wrote a valuable history of the foundation of his monastery, and another of the lives of the abbots, beginning with Germanus, in the seventh year of king Edgar, A. D. 988, and continued it to his own times. These important documents, after the dissolution of religious houses, fell into the hands of Judge Moreton, and were consumed by the fire of London, at his house in Serjeant's Inn. A fair copy of them is however, said to have been in the possession of bishop Fell about 1630. It is possible that this may have been preserved, and it would he highly gratifying to know where records so valuable are deposited. Pennant mentions several other registers of this house, which probably exist to this day. Richard Kederminster beautified the abbey church, and inclosed it with a wall towards the town, and there he was buried in 1531.

LETTER OF ARCHBISHOP CHICHELE TO HENRY THE FIFTH.

Mss. Cotton. vesp. f. xiii. fol. 29. Ellis's Letters, vol. i.

From this letter it will appear that the piety of Henry the Fifth was scarcely less ardent than his love of war. Two circumstances noticed in it, the siege of Falaise, and the death of the King's confessor, fix its date to the beginning of the year 1418.

The Confessor, says Mr. Ellis, was Stephen Patrington, a Carmelite, whom Walsingham calls, "vir eruditus in trivio et quadrivio." He became bishop of St. David's in 1415. In December 1417 he was appointed to the see of Chichester, but died before his translation could be perfected: and Mr. Ellis adds that, some of the Sermons which he preached before the King in the quality of confessor, are still extant in manuscript.

"Sovereyn Lord, after moost humble recom-
"mendacion with hele bothe of body and of
"sowle, as zour selfe and alle zour liege men de-
"sire, lyke zow to wyte that the firsts Soneday
"of Lenton the dwk of Excester zour huncle sent
"for me to the Frer Prechours, wer I fond with
"him zour preest and bedeman Thomas Fysh-

" born, and ther he tok to me zour Lettre wry-
" ten with zour owne hond in zour hoost be fore
" zour town of Faleys, be the wich I undirstood,
" as I have at alle tymes, blessed be Almyzty
" God, understonde, that a mong alle zour moost
" wordly occupacions that any Prince may have
" in herthe, ze desire principaly vertuous lyvyng
" and zour sowle heele; and for as myche as
" my brother of Seint David as was zour confes-
" sour is in his best tyme go to God, ze desire
" that I shold be the avys of your uncle a forseyd
" send zou in his stede a gode man and a clerk
" of divinite to occupie that offis til zour comyng
" into zour lond of ynglond. And whan I hadde
" red zour honurable letter zour uncle a forseyd
" seyd to me that he hadde communyd with Sir
" Thomas Fyschborn a forseyd be zour comaun-
" dement of this same matier, and whow it
" semed to hym, if it lyked me, that Thomas
" Dyss a frer prechour, mayster of divinite of the
" scole of Caumbrygge, wer a good man and a
" sufficient ther to, and whow thei hadde com-
" munid with him ther offe and al so with frere
" John Tylle the provincial of the same ordre
" ther offe; and considereng his good name and
" fame as wel in good and honest lyvyng as in
" clergie, I assentyd in to the same persone, and
" so communed with himther offe, and toold

" him owre comun avis; and he hath ziven his
" assent ther to and ordeyneth hym in alle hast
" to come to zour presence, so that I hop he
" schal be with zou at the same tyme that zour
" chapel schal come: and be the grace of God
" ze schol fynde hym a good man and a spirituel,
" and pleyn to zu with owte feyntese. Forther-
" more towchyng that ze dosire to have licence
" to chese zou a confessor &c. I send zu a letter
" ther offe a seelyd undir my seel, with sufficient
" power to do in that caas al that I myzt do my
" self in zour roial presence. Towchyng al ordr
" things, I wot wel my lord your brother sendyth
" to zu pleynlych: and ther fore undir zour
" Grace it seemeth to me no more to vexe zour
" Hygnesse with myche redyng: praying ever
" almyzty God suych speed to graunt zou on
" zour moest ryal Journe that may be to his ple-
" saunce, and hasty perfourmeng of zour blessud
" entent, and pees to cristen pepul. Amen.
" Wryten at Lambyth xvj day of Febr. 1418.

zour preest bedeman

H. C."

NOLO EPISCOPARI.

We believe it to be a vulgar error, that every bishop before he accepts a bishopric which is offered him, affects a maiden coyishness, and answers nolo episcopari.

HUNTINGDON.

When Mr. Hunt, from a collier, became, as he expresses it, "a vessel of the Lord, he instantly lengthened his name to Huntingdon, and so signed it, with the adjunct of S. S. (Sinner Saved!)

RUM RELIGION.

Dr. Johnson, in his Tour to the Hebrides, gives the following instance of compulsory conversion—we wish that none were ever more violent. "The inhabitants of the isle of Rum, "in the Highlands," says he, "are fifty-eight "families, who continued papists for some time "after the laird became a protestant. Their "adherence to their old religion was strengthened by the countenance of the laird's sister, a "zealous Romanist; till one Sunday, as they "were going to mass under the conduct of their "patroness, Maclean, the laird, met them on "the way, gave one of them a blow on the head "with a *yellow* stick, I suppose a cane, and "drove them to the kirk, from which they "had never since departed. Since the use of "this method of conversion, the inhabitants of "Egg and Canna, who continue papists, call "the protestantism of *Rum*, the religion of the "yellow stick." After this, we may note, some

favourers of toleration will tell you, that the command, "*Compel them to come in*" should be executed in a literal sense; as if the only safe and infallible way of saving heretics, was to make them go to the protestant church, or to mass, with a cudgel in ones hand.

PIOUS PUNNING.

Bishop Andrews, a divine of the seventeenth century was a punster; Oldmixon, in the dedication to his "Arts of Logic and Rhetoric," says that Bishop Andrews, and the most eminent divines at the beginning of the last century, reduced preaching to punning, and the eloquence of the chair to the buffoonery of the stage. He speaks of him thus:

> The reverend prelate who St. Swithen's chair
> So fairly filled, would pun you out a prayer!
> At visitation he'd instruct his sons
> In sermons made of nothing else but puns:
> The court itself so tickled with his chimes,
> Called him the ablest preacher of his times.

RELIGION AND THE FINE ARTS.

Mr. Northcote tells us, that a clergyman, a friend of Mr. Opie's, declared to him, that he

once delivered one of Sir Joshua Reynolds' discourses to the Royal Academy, from the pulpit, as a sermon, with no other alteration but in such words as made it applicable to morals instead of the fine arts.

PURGATORY.

"The church of Rome concluded," we are informed, "that those souls only which depart out "of this world without any deadly sin, and be- "fore they have sufficiently satisfied by penance "for their venial and quotidian sins, shall re- "main a certain space in purgatory, and be "there boiled and sodden, till such time as they "shall, (with soul masses, pardons, or indulgen- "ces) be hailed out of the pan or cauldron, as "with a flesh hook." Eckius, in his Euchindion, also concludes, "that there is a purgatory at 'the bottom of the sea;" perhaps upon the Pythagorean system, of the departed souls taking fresh tenantry into their living neighbours the fish: for Pythagoras interdicted his scholars such eating, as, fortuitously, they might (with anchovy sauce) eat up their younger and elder relations.

WAY TO PROMOTION.

Various causes have conspired to raise some to the prelacy. "About this time," says a

chronicler, (1309) "King Edward made Walter "Reynolds archbishop of Canterbury: not (says "the monk of Malmsbury) as a man of learning, "but *for his great skill in theatrical plays.*" Christianity appears to be upheld by good pay; for Mr. Bigland, in his Essays, has the following remarkable passage: speaking of ecclesiastical emoluments, he observes, if they had not been liberally conferred, in all probability "the Chris- "tian religion, degraded and rendered contempt- "ible by the abject situation of its ministers, "would before this day, have either been totally "extinguished, or degenerated into a mass of "superstitions and absurdities, which would "have reduced it nearly to the level of paganism." Unquestionably it ought, by this hypothesis, to have become extinct in the earlier ages of the church: but no, all experience proves that wealth with individuals rather promotes irreligion than otherwise. Who would not rather expect genuine piety from the stipendiary of 100l. a year, than from a bishop with his 20,000l.

FATAL VESPERS.

It is known to all, that during the reign of James the First, the dreadful accident happened called the Fatal Vespers. A celebrated preacher of the order of Jesuits, Father Drury, gave a

sermon to a large audience of British subjects, in a spacious room, up three pair of stairs, in a house near Apothecaries hall. In the midst of the discourse the floor fell, and ninety-four persons, beside the preacher, perished! Now comes the disgusting application of a particular providence, or of the uncharitable bigotry of the times. The protestants considered the accident as a judgment on the catholics, for their idolatry; the catholics, attributed the accident to a plot of the protestants to bring destruction of their dissenting brethren.

MISSIONARIES.

The missionaries have no such easy time of it. When Campbell preached at the Cape of Good Hope, his sermons had to perform a very round about journey, ere they entered the tents of his hearers. "I preached (says he) through two interpreters to the Coranas. When I had spoken a sentence in English, Mr. Anderson repeated it in Dutch, and a third person in the Corana tongue. The Corana interpreter stood with his coat off, and seemed fatigued by speaking so often." In preaching to the Boorhnanas, the sermon had a fourth transfusion to undergo. We presume the spirit must have evaporated, and what was most weighty have melted away.

CHILLINGWORTH.

Of the learned Chillingworth, who died at Chichester, there is a curious anecdote: his antagonist, Chaywell, a noted presbyterian clergyman, attended him to the grave, and pronounced over him a most fanatical and ridiculous oration; and threw into the grave Mr. Chillingworth's famous book—The Religion of the Protestants; as he said, "that it might rot and see corruption with him."

EPITAPH ON HOBBES.

Mr. Hobbes, author of Leviathan, would, when dying, suffer some friends to dictate some epitaphs for him: among which was, "*This is the true philosopher's stone*:" with this he was best pleased.

BISHOPS.

Upon most occasions we find bishops just as courtly as any of the nobles that decorate a court. There have been who defend this. La Roque observes in his treatise on nobility, that prelates, fighting incessantly against the prince of darkness, should enjoy personal nobility the same as all officers do, who are not all gentlemen, and who fight for the defence of their country. Now, considering how well this spiritual

warfare is paid for in this world, it is not over modest in La Roche, to desire to lock nobility to it. St. Paul himself would be electrified at being styled "The Right Rev. Father in God "the Lord Archbishop of Athens."

THOMAS CONECTE.

There was a Carmelite friar, Thomas Conecte, who, previous to his being burnt as a heretic, at Rome, in 1434, excited the admiration of all Flanders by his vehement sermons against the luxury of the women. His satire was chiefly leveled against their head-dresses, which rose to so enormous a height, that the most exalted head dresses of a late day were but dwarfs to them. Juvenal des Ursins, who lived at that period, declares that, notwithstanding the troubles of the times, the maidens and married ladies rose to prodigious excess in their attire, and wore hair of a surprising height and breadth, having on each side two ears of so unaccountable a size, that it was impossible for them to pass through a door. Their dresses were the hennins of Flanders, which the worthy Carmelite was so inveterate against. He made them dress themselves in a more modest manner. But, alas, no sooner had Friar Thomas left the country, than the head dresses shot up to a greater

height than ever. They had only bowed their heads like bull rushes during the storm. Poor Thomas attacked the infallible church itself, and they, in default of better arguments, burnt him.

SINGULAR COMMENTARY ON SCRIPTURE.

Mr. Matthew Henry, in his exposition of the Bible, thus censures the physicians for presenting to King David, the young bed-fellow, Abishag, the Shunamite: "They ordered him, "David," says this author, "a young bed-fellow. A foolish project it was to prescribe "nuptials to one that should have been preparing for his funeral; but they knew what would "gratify their own corruptions, and perhaps "were too willing to gratify his, under colour of "consulting his health. His prophets should "have been consulted as well as his physicians, "in an affair of that nature. However, this "might be excused then, when even good men "ignorantly allowed themselves in the having so "many wives."

CONVERSION OF A PAPIST.

The methodists give an account of a Wexford conversion. That society met in a barn, and being much annoyed by the catholics, shut the door and fastened it. One of the excluded,

however, got himself put into a sack, and lodged in the barn before the preaching, to be a spy upon their doings, and so to report outside afterwards. The methodists began to sing; the bagged catholic liked this so well, that he lay quiet, and would not get up to open the door to his brother Pats. At length the prayer commenced, and the poor fellow felt such compunctions, that he roared out with might and main; and not being able to get out of the sack, lay bawling and screaming, to the utter dismay of the congregation, till some one went and unbagged the converted man.

TRANSUBSTANTIATION.

Never was a better or more bitter satire upon the real presence, than in a scarce quarto tract, called "John Bon and Master Parson, imprinted at London by John Daye and William Seres, dwellinge in Sepulchre's parishe, at the signe of the Resurrection, a littel above Holbourne Conducte," and who were brought into some trouble about it by the zealots of the old church. Mr. Stow, the bookseller reprinted it. As it is probable many of our readers might not have perused the extract made by the Rev. Mr. Beloe, we give it, as he did, as a specimen of the work.

PARSON.

And after that we consecrate very God and man,
And turne the breade to fleshe withe five wordes we can.

JOHN.

The devell ye do, I trowe. Ther is pestilence businesse,
Ye are much bound to God, for such a spittell holines.
A gallows guy gifte, with five wordes alone
To make both God and man, and yet we se none:
Ye talke so unreasonably well, it maketh my herte yerne,
As eld a fellow as I am, I se well I may learne.

PARSON.

Yea, John, and then with wordes holy and good,
Even by and by we tourne the wyne to bloude.

JOHN.

So wyll ye se it, who would have thought it,
That ye could so sone from wyne to blood be brought it;
And yet, except your mouth be better tasted than myne,
I can not fele it other but that it should be wyne;
And yet I wo e nare a cause ther may be whye,
Perchance ye ha dranke bloude ofter than ever dyd I.

PARSON.

Truely, John, it is bloude, though it be wyne in taste,
As soone as the worde is spoke, the wyne is gone and past.

JOHN.

A sessions on it for me, my wittes are sore benumme,
For I cannot study where the wyne should become.

PARSON.

Study, qouth ha, beware, and let such matter go,
To meddle muche wyth thys, may brynge ye sore to wo.

JOHN.

Yea, but Master Parson, thynke ye it were ryght,
That if I desired you to make my black oxe whight.
And you say, it is done, and styl is blacke in sight;
Ye might me deme a foole for to believe so light.

PARSON.

I marvel muche, ye wyll reason so farre,
I feare if ye use it, it wyll ye mar.

JOHN.

No, no, sir, I trust, of that I wyl beware,
I pray you wyth your matter agayne fourth to fare.

PARSON.

And then we go forth, and Christe's body receyve,
Evyn the very same that Mary did conceyve.

JOHN.

The devill it is, ye have a greate grace
To eat God and man, in so short a space, &c.

POPE ALEXANDER VI.

The fanatical denouncers of divine judgments must be puzzled to account for the peculiar protection which the detestable pontiff, Alexander VI. (Borgia) frequently experienced. Once, a

vast iron-bar, which assisted in supporting the dome of St. Peters, at Rome, fell from an immense height, burst through a vaulted roof, and fell harmless close at the feet of the pope, whilst he walked in a gallery beneath: not long after, a chimney, two vast beams, and the whole side of a chamber, in the vatican, fell upon Alexander and his attendants. A cardinal who had escaped, rushed into the streets, crying, "The "pope is slain," and a tumult was beginning to rise; but the ruins were no sooner removed, than up starts, almost unhurt, this "nimium "dilecte diis," although his three domestics were crushed to pieces close to his chair. It is proper to add, that a more flagitious character never sullied the page of history.

TRANSLATION EXTRAORDINARY.

Dr. Symonds cites, perhaps, the strongest instance of wrong translation in our bibles ever known. Luke xxiii. 52: "There were also two "other malefactors led with him to be put to "death:" now this is evidently wrong, as implying, in grammatical accuracy, that our Saviour was a malefactor. Purver (quakers' bible) translates John xviii. 12, "So the *regiment*, the *colonel*, and the of-"ficers, took Jesus and bound him." He has also this odd passage, "A hind let go may exhibit gen-

" teel Napthali: he gives fine words," for " Nap-
" thali is a hind let loose; he giveth goodly
" words." Waterland, instead of " The law is
" open, and there are deputies, Acts, xix. 38."
" proposes, " It is *term-time*, and the *judges are*
" *sitting*." Harwood, at Luke, xii. 6, says, " A
" *gentleman* had planted a fig-tree."

PUNNING EPITAPH.

John de Wouwer, a learned man of the sixteenth century, was too vainly fond of praise, as appeared from the legacy he bequeathed to those who should write a panegyric on him after his death. This testamentary promise had its effect. There were panegyrists, who, to get the promised sum, applauded Wouwer to the skies, who were prompted to this rather by the alluring charms of sixty joachims, than from any sincere affection they bore to the man himself, who had his vices mixed with his virtues. The unsuccessful poetaster gave him a satirical epitaph, punning upon his canine name—Here lies Wow Wow.

JEROME SAVONAROLA.

Such was the great success of the sermons of Jerome Savonarola, that the Florentines were converted by his preaching, much more than the Ninevites by that of Jonah: For the city of

Florence was reformed, not for a day, but for a considerable time; and threw into the fire all the instruments of luxury. Poor Savonarola was at length cast into the fire himself for heresy, the method of curing it in those days.

PURGATORY.

In "Thordinary of Christen men. By Wyn-"ken de Worde, 1502," we meet with the following description of the torments of purgatory: "Here followeth the ten paynes of the partye of the body that these dampned suffre in hell, (and every of them devysed in foure,) and so they ben forty paynes:

The first is fyre ryght cruelly brennynge.
The second is colde so much fresynge.
The thyrde grete cryes of dolour without ceasynge.
The fourth smoke, the which may not in hell be left.
The fyfth odour and stynkynge moch horryble.
The syxth vysyon of devylles terryble.
The seventh hungre, tourmentynge cruelly.
The eygth thirste, the whiche tormenteth in lyke wise.
The nynth grete shame and confusyon.
The tenth in all members afflyccyon.

ZEALOUS BEQUEST.

A gentleman who died in 1776, left the university of Oxford 160l. per annum, to be given to a person who shall preach eight sermons in the course of the year to *Dissenters or Heretieks.* The preacher is not to receive the money till he has delivered a copy of the sermons to the head of each house. No person can be appointed twice, nor any one who is not at least A. M. of the English universities.

PROSELYTE EXTRAORDINARY.

In the year 1778 the right honourable Lord Dunboyne read his incantation from the errors of the church of Rome, in the parish church of Clonmel, on the 22nd of August. The earl of Eastfort, chief justice of the king's bench, with several others of the nobility, and a very numerous congregation being present at the solemnity. His lordship, who was titular bishop of Cork, *had very lately entered into the holy state of matrimony, and was consequently suspended from his ecclesiastical dignity.*

PIOUS SPECULATIONS.

The description which St. Paul gives us of the man of sin, of anti-christ, agrees so well with the

character of Caligula the Roman emperor, that some learned men, Grotius among the rest, have explained of him that part of the prophecies contained in the New Testament. Several others were of opinion that the emperor Vespatian was the wild boar of which David spoke, by a prophetic spirit, (Psalm lxxix. 15). The Marquis Agropoli says, that he is called Cæsar p.o.uem, in the Sibylline verses, and that he and his son Titus are the types of anti-christ, in the opinion of Malvenda.

MODERN MIRACLE.

The following is an extract from Mr. Wesley's journal from October 27, 1743, to November 17, 1746: "My horse was exceedingly lame; we "could not discern what it was that was amiss, "and yet he could scarce set his foot on the "ground. My head ached more than it had "done for some months (what I here aver is the "naked fact; let every man account for it as "he sees good). I then thought, cannot God "heal either man or beast, by any means or "without any! Immediately my weariness and "head-ache ceased, and my horse's lameness in "the same instant. Nor did he halt any more either that day or the next."

POPISH MIRACLES.

In one of the chapels of the cathedral at Brussels are three hosts or wafers, which the priests firmly assert, and the people as firmly believe, were so long ago as the year 1369 stabbed by a Jew, *and bled profusely !*

LUSTRATIONS.

If a murder, or an attempt to murder, be committed *in* a church, then that place being polluted, though ever so unconscious, must undergo lustrations, namely, a purification after murder has been committed within the walls. In 1492, a priest, Patric Filling, was wounded almost to death by a Welsh gentleman. Divine service was immediately suspended, till a lustration was performed, in order to *purify the church* from the foul stain.

DOCTOR DONNE.

This eminent divine amply repaid the patronage of the countess of Bedford, by the most violent homage to be found in his poems:

" Leaving that busie praise, and all appeale
" To higher courts, senses decree is tru
" The mine, the magazine, the common weale,
" The story of beauty, in Twickham is and you
" Who hath seen one, would both, as who had bin
" In Paradise would seek the cherubim."

CARDINAL DE RETZ.

Cardinal de Retz, after his recall from banishment, threw himself at the king of France's feet; the king lifted him up, and said, "Cardinal, you "are grey-headed:" on which he replied, "Sire, "my hair instantly grew grey when I incurred "your majesty's displeasure."

METHODISTS.

The methodists are extremely uncharitable in their superstitious application of a Providence. If a clergyman die suddenly at the card-table, they record his death as an instance of the judgment of God against card-playing. Another is cured of scrophulous legs in hearing one sermon. A father, mother, three sons, and a sister, are destroyed by particular interposition. A dancing master dies suddenly, and this is also a judgment of God against dancing. Should a snuff-taker die by excessive sternutation (for they do not allow snuff or tobacco), a particular providence would be the cause. Against smoking they rival king James I. in their anathemas; and Sir Walter Raleigh would, upon the principle above stated, have suffered justly for having introduced that narcotic weed. The excise revenue suffers greatly in this body of men, who even quarrel with wine after dinner. But, to return,

the conflagration of our two principal theatres was a judgement of God, notwithstanding that the principal severity of it fell upon the insurance offices.

DISSOLUTION OF THE RELIGIOUS HOUSES IN ENGLAND.

In Mr. Ellis's elegant selection from the Museum Letters, we find the following very curious documents relative to the dissolution of the religious houses:

Addressed to Secretary Cromwell.

" Right honorable after all humble recommenda-
" tions theis shalbe to advertyse you that we have
" byn yn execution of the Kyngs Commission di-
" rected unto us, begynnyng at Chacumbe, wher
" we accomplysshed all thyngs accordyng unto
" our Commyssion, and frome thens we repayred
" to Assheby, where after on days tarreyng we
" werre fayne to departe thens unto Catesby
" Nunrey by occasion of sykenesse where we
" have also accomplisshed the Kyngs Commys-
" sion accordyng to his high commandement and
" and our poore discrecions. Which Howse of
" Catesby we founde in very perfett order, the
" Priores a sure wyse, discrete, and very religyous
" woman, with ix. nunnys under her obedyencye,

" as relygious and devoute, and with as good
" obedyencye as we have in time past seen, or
" belyke shall see. The seid Howse standyth
" in suech a quarter, muche to the releff of the
" Kyngs people, and his Grace's pore subjects
" their lykewyse mooe relewed, as by the reporte
" of dyvers worshypfull nere ther unto adjoynyng,
" as of all other, yt ys to us openly declared.
" Wherefore yf yt shulde please the Kyngs
" Highnesse to have eny remorse that eny suche
" relygious House shall stande, we thynke his
" Grace cannot appoynt eny House more mete
" to shew his most gracious charitie and pitey
" on that one the seid House of Catesby. Fer-
" ther ye shall understande that as to her boun-
" den dewtye towards the Kyngs Highnes in
" theis his affayres, also for dyscrete entertayn-
" ment of us his commyssioners and our com-
" pany, we have not fownde nor belyke shall
" fynde eny suche of more dyscretion. And lese
" peraventure theyr may be labor made to her
" detryment and other undoyng, before knowlege
" showlde cum to his Hyghnesse the effecte
" of theis our Lettres, to th'entent his Grace
" may stay the Graunte theyrof tyll suche
" tyme we may ascerteyn yow of our full certy-
" fycat and comparts in that behalfe accordyng.
" From Catesby the xij. day of this present

"moneth off May, from the Kyngs Commys-
"sioners at your commandement.
"Edmond Knyghtley, John Lane, George
"Gyffard, Robert Burgoyn.

Addressed to the Founder of the Nunnery at Legborne.

"Right honourable our most synguler Maister
"and Founder, our duetie in the humblest wise
"presupposed, with dayly prayer, as your per-
"petuall and religious beedwomen. Please yt
"your goodness to undirstonde, that where as
"Almyghty God hath indued you w^t just title
"Founder of the Pryory of Legborne to the great
"comfort of me and all my systers: we doo and
"shall alweyes submit ourselfs to youre most
"rightuouse commaundement and ordre, oonly
"puttyng our comfort in your goodnesse for all
"causes concernyng your poure Pryory of Leg-
"bourne. And where as we doo here that a
"grete nombre of Abbyes shalbe punysshed,
"subprest and put downe bicause of their mys-
"lyvyng; and that all Abbyes and Pryores undir
"the value of CC^li be at our moste noble Prynce's
"pleasure to subpresse and put downe. Yet if
"it may pleas your goodnes, we trust in God ye
"shall here no compleynts agaynst us, nother in
"our lyvyng nor hospitalitie kepyng. In con-

" sideracion whareof if it may please your good-
" nes, in our great necessitie, to be a meane and
" sewter for your owne powre Pryory, that it
" maye be preserved and stond, you shalbe a
" more higher Founder to vs than he that first
" foundid oure Howse. We have noon othir
" comfort or refuge but oonly unto your goodnes,
" and we hooly submyt oursels to the pleasure
" of God, to the pleasure of our Prynce, and to
" the pleasure of you our Founder; and how
" soever it shall please God that we shalbe or-
" dered, we shall continue your faithfull and
" dayly bedewomen. As knoweth oure Lorde
" who ever preserve you to your most comfort.

" Yo^{r} owne dayly beadwomen

" JANE MESSYNDYNE *Pryores*

" *and* SISTERS *of the* PRYORY *of* LEGBORNE."

Addressed to Lord Cromwell.

" My very good Lord, after my moost hertie
" commendations it shall please yo^{r} Lordship
" to understand that the monks of the Charter-
" house here at London, whiche wer committed
" to Newgate for thair traitorus behavor long
" tyme continued against the Kings Grace, be
" almoost dispeched by th'and of God; as it may
" apper to you by this byll inclosed. Wherof
" considering thair behavor and the hole mater,

" I am not sory, but wold that al suche as love
" not the Kings Highnes and his worldy honor
" wer in like caas. My Lord (as ye may) I de-
" sir you in the wey of charitie, and none other
" wise, to be good lord to the Prior of the said
" Charterhouse, which is as honest a man as
" ever was in that habite (or els I am muche de-
" ceyved) and is one whiche never offended the
" Kings grace by disobedience of his Lawes,
" but hath labored very sore continually for the
" reformation of his brethern, and now at the
" last, at myn exhortation and instigation, con-
" stantly moved and finally persuaded his
" brethern to surrender thair house, lands, and
" goods, into the Kings hands, and to trust only
" to his mercy and grace. I beseche you, my
" Lord that the said Prior may be so entreated
" by your help, that he be not sory, and repent
" that he had fered and folowed your sore words
" and my gentil exhortation made unto him to
" surrender his said house; and think that he
" myght have kept the same, if yor Lordshyp and
" I had not led him to the said surrender. But
" surely (I beleve) that I knowe the man so well
" that how soever he be order he wolbe content-
" ed without grudge. He is a man of suche
" charitie as I have not seen the like. As towch-
" ing the house of the Charterhouse I pray God

" if it shall please the King to alter it, that it
" may be turned into a better use (seing it is in
" the face of the world) and muche communica-
" tion wol run thereof throughout this realme;
" for London is the common countrey of al En-
" gland, from which is derived to al parts of this
" realme al good and yll occurrent here. From
" London the xiiijth day of July.

" By yo^{r} Lordships at
" commaundement
" THOMAS BEDYLL."

Addressed to Lord Cromwell.

" In my most humble maner I have me com-
" mendyd unto yowr gude lordeschippe, ascer-
" tenyng the same that I have pullyd down the
" Image of o^{r} Ladye at Caversham wherunto
" wasse great pilgremage. The Image ys platyd
" over with sylver, and I have putte yt in a
" cheste fast lockyd and naylyd uppe, and by the
" next bardge that commythe from Reding to
" London yt shall be browght to yo^{r} Lordeschippe
" I have also pullyd down the place she stode in
" w^{t} all other ceremonyes, as lights, schrods,
" crowchys, and imagies of wex hangyng abowt
" the chapel, and have defaced the same thorowly
" in exchuyng of any farther resortt thedyr.
" Thys chapell dydde belong to Notley abbey,

"and ther alwayes wasse a chanon of that mo-
"nastery wiche wasse callyd the Warden of
" Caversham, and he songe in thys chapell and
" hadde the offerings for hys lyving. He wasse
" acustomyd to schew many prety relyks, among
" the wiche wer (as he made reportt) the holy
" dager that kylled Kinge Henry; and the holy
" knyfe that kylled Seynt Edwarde. All thees
" wi many other, with the cots of thys image, her
" cappe and here, my servant shall bring unto
" yor Lordeshippe thys weke wt the Surrendre of
" of the Freers undre ther convent seale, and ther
" seale also. I have sent the chanon home agen
" to Notleye, and have made fast the doores
" of the chapell, wich ys thorowly well covered
" with ledde: and if it be yor lordeships pleasur
" I shall see yt made suer to the Kings Grace's
" use. And if it be nott so orderyd, the chapell
" stondeth so wildely that the ledde will be
" stolyn by nyzt, as I wasse servyd at the Fryers;
" for as soon as I hadde taken the Fryers sur-
" rendre, the multytude of the poverty of the
" Town resortyd thedyr and all thinge that myzt
" be hadde they stole away: insomyche that
" they hadde convayd the very clapers of the
" bellys. And saving that M. Fachell, wiche
" made me great chere at hys howse, and the
" Mayer dydde assist me they wolde have made

" no litell spoyle. In thys I have don as moche
" as I cowde do to save every thing to the Kings
" graces use, as shall apper to yo^r Lordeschippe
" at the begynnyng of the terme, Godde willing
" who w^t increse of moche honor long preserve
" yo^r gudde Lordeschippe.

" At Redinge xvij° Septembris.

" At Caversham ys a propre lodginge wher
" the chanon lay, with a fayer garden and an
" orcherd mete to be bestowed upon some frynde
" of yo^r lordeschips in thees parties; for the
" chanon had no thing to do ther butt to kepe
" the chapell and receyve the offrings.

" I besek your gudde Lordeschippe to admytt
" me a powr sutar for thees honest men of Red-
" inge. They have a fayer town and many gudde
" occupiers in ytt; butt they lacke that howse
" necessary, of the wiche for the mynystration of
" Justice thay have most nede of. Ther Town
" Hall ys a very small Howse and stondeth upon
" the ryver, wher ys the commyn wassching
" place of the most part of the Town; and in
" the cession dayes and other cowrt dayes ther
" ys such betyng with batildores, as oon man
" can nott here another, nor the guest here the
" chardg gevyng. The body of the Church of
" the Grey fryers, wiche ys selyd with laths and
" lyme, wold be a very commodoise rowme for

" them. And now I have rydde all the fasschen
" of that Churche in parcloses, ymages, and
" awlters, it wolde mak a gudly Town Hall. The
" Mayer of that Town, Mr. Richard Turner, a
" very honest jentill person with many other
" honest men hathe expressyd unto me ther gref
" in thys behalf, and have desyred me to be an
" humble sutar unto your Lordeschippe for the
" same if it schulde be solde. The wallys, besyd
" the coyne stonys, be butt chalk and flynt, and
" the coveryng butt tile. And if it please the
" King's Grace to bestow that howse upon any
" of hys servants, he may spare the body of the
" churche, wich stondith next the strete, very
" well; and yet have rowme sufficient for a
" great man.

" Your most bounden orator
" and servant,
" JOHN LONDON."

Addressed to Lord Cromwell.

" Righte Honorable and my syngular goode
" Lorde and Mayster, all circumstauncys and
" thankes sett aside, pleasithe yt youre good
" Lordeshipe to be advertisid, that where I was
" constitute and made, by youre honorable de-
" sire and commaundmente, Commissarie gene-
" rall of the dyosese of Sayute Assaph, I have

" done my dylygens and dutie for the expulsinge
" and takynge awaye of certen abusions, super-
" sticions, and ipocryses, usid within the said
" diosece of Saynte Assaph, accordyng to the
" Kynges honorable actes and injunctions therin
" made. That notwithstondinge there ys an
" Image of Darvellgadearn, within the saide
" diosece, in whome the people have so greate
" confidence, hope, and truste, that they cumme
" dayly a pillgramage unto hym, somme with
" kyne, other with oxen or horsis, and the reste
" withe money: in so much that there was fyve
" or syxe hundrethe pillgrames to a mans esti-
" macion, that offered to the saide Image the
" fiftie daie of this presente monethe of Aprill.
" The innocente people hathe ben sore aluryd
" and entisid to worshipe the saide Image, in so
" muche that there is a commyn sayinge as yet
" amongist them that who so ever will offer anie
" thinge to the saide Image of Darvellgadern, he
" hathe power to fatche hym or them that so
" offers oute of Hell when they be dampned.
" Therfore for the reformacion and amendmente
" of the premisses, I wolde gladlie knowe by this
" berer your honorable pleasure and will; as
" knowithe God, who ever preserve youre Lorde-
" shipe longe in welthe and honor. Writen in

" Northe Wales the xj. daye of this presente
" Aprill

" Your bedman and dayelie
" orator by dutie

" ELIS PRICE."

Mr. Ellis adds, in a note, that this image was brought to London and burnt in Smithfield with Friar Forest.

Addressed to Lord Cromwell.

" Yt may ples your good lordshipe to under-
" stond, that in the makynge of this half yeres
" resaite in Lincolnshier, I well parsayve of the
" gyvyn owte of late, not only there, but also
" throwgh owte the realme, theis superfluus fees
" gyven by the late surrenderd Howses; whiche
" fees be gyven in three sortes. The furst to
" Bailles, ho hath for smale somes resayving
" large fees; and where they have made a dosen,
" one war sufficient. Secondlye, they have
" gyven to generall Resayvors greater fees,
" whiche sorte shall never resayve no money;
" for the particular bailles doth gather the
" rentes and so brynges it to the Kynges Re-
" sayvor, who stondes charged with the same.
" And the thirde sorte haith their fees to be ac-
" counseill with the Howse, and yet the greatest
" nomber of theym hath no lernynge. Inded

" they gave counsell to th'abbot to gyve theym
" a Covent seale to robe the Kinge of part of his
" Revenues; wherfore me thinke they might law-
" fully at this parliament be called in agane, and
" the Kings Highnes shuld resave therbye with-
" in his realme iij. or foure thowsand markes by
" the least yerly. And further as consarnynge
" the Kings leade within his realme, yf it wold
" ples his grace to make sales therof it shuld
" turne hym to a great proffite. There be mer-
" chantes within his realme, I thinke a great
" sorte, wold gyve hym iiij^{li} for a foder, and fynd
" his Grace suerties sufficient to pad yerly one
" porcion therof, whiche I thinke wold be no lees
" than xx M^{li}. a yere for the space of foure yeres,
" whiche war a goodlye payment; and yet or the
" foure yeres war expired their wold every foder
" be worthe to the Kinge xx. nobles, considering
" the costome in and owte. And further I thinke
" that c. M^{l} of his pore Sugetes shuld be bene-
" fite takers of their retorns whither it war in
" money or in ware. And also the yeres beynge
" expired, it wold qwyken well agane one of the
" commodities of his realme that nowe is ded,
" whiche is the Myndes of his leade. Yt may
" ples you to consider that and yf other owtward
" prynces wold take apon theym to redres their
" idell, fayned religiouse Howses, as the Kinges

" Highnes hath done, as I mystrust not but and
" their powers war accordinge as the Kings was
" and is they wolde so do, and than shall they
" have such abundance of leade of suche like
" howses that they woll than sett litell by ours.
" Beesechinge your lordship for my follyshe op-
" pynyon, so boldlye to you to write of, that ye
" wold take with me no displeasure. And thus
" I remayn your pore man. From Lowthe the
xth. day of May.

Yours
JOHN FREMAN.

Addressed to Lord Cromwell.

" Right honourable and my verry good Lorde,
" pleasyth youre lordeshippe to be advertised,
" that I have receyved youre Lettres dated the
" xijth daye of this present; and understond by
" the same your lordeshipps greate goodnes
" towardes my friende the Abbott off Peter-
" borough, for whome I have ben ofte bolde to
" wryte unto youre good lordeshipp; moste
" hartely thankynge yor lordeshipp for that and
" all other youre goodnes that I have founde at
" youre good lordeshipps handes: even so, de-
" siering you my lorde longe to contynew in the
" same. My lorde theis shalbe to asserteyne
" that on Thursdaye the xiiijth. daye of this pre-

" sent moneth the Abbott of Glastonburye was
" arrayned, and the next daye putt to execucyon
" with ij. other of his monkes, for the robbyng of
" Glastonburye Churche, on the torre hyll next
" unto the towne of Glaston; the seyde Abbotts
" body beyng devyded in fower parts, and heed
" stryken off, whereof oone quarter stondythe at
" Welles, a nother at Bathe, and Ylchester and
" Brigewater the rest. And his heed uppon the
" Abbey gate at Glaston. And as concernyng
" the rape and burglary commytted, those parties
" are all condempned, and fower of theym putt
" to execucyon at the place of the act don, whiche
" is called the were; and there adjudged to
" hange styll in chaynes to th'ensample of others.
" As for Capon, oone of the seyde offenders con-
" dempned, I have repried according to yo^r
" Lordeshipp's letters; of whome I shall further
" show unto you at my next repayre unto the
" Courte. And here I do sende yo^r lordeshipp,
" enclosed, the names of th'enquest that passed
" on Whytyng the seid abbot: whiche I ensure
" you my lorde is as worsshipfull a jurye as was
" charged here thies many yeres. And there
" was never seene in thies parts so greate appar-
" aunce as were here at this present tyme, and
" never better wyllyng to serve the Kyng. My
" Lorde I ensure you there were many bylles

" putt upp ageynst the abbott, by his tenaunts " and others, for wrouges and injuryes that he " hadd donne theym. And I commyt yo^r good " lordeshipp to the keapyng of the blessed " Trynyte. From Welles the xvj^th. daye of No- " vembre.

" Your owen to commande

" J. RUSSELL."

BISHOP AYLMER.

This worthy prelate could not suffer flattery in a preacher, and esteemed learning, integrity, zeal, and wisdom to be necessary in his character. He said, " that those that were preachers must be no " milksops, no white-livered gentlemen; that, for " the frowning and cloudy countenance of every " man in authority, will leave his tackle and cry " *peccavi*. They must be of such a nature as the " poet Terence said of Crito: In vultu gravitas, " in verbis fides—to have gravity in his counte- " nance and faithfulness on his speech. That " they should not be afraid to rebuke the proud- " est, no! not kyngs and queens, so far forth as " the two tables reach: that they stoop not to " any man's back, nor study to please men more " than God." Honest Aylmer's idea is correct, but, alas! his advice is not, nor could be at all followed in this day.

ANTI-CHRIST.

Joseph Mede, a learned English divine, of the seventeenth century, published his Clavis Apocalyptica. Mr. Mede proceeds to show that idolatry is the main character of the churches' apostacy; and that pagan idolatry is not inferred; nor can the Saracen or Turk be the anti-christ meant in Scripture; that anti-christ is a counter-christ, and his coming a counter-resemblance of the coming of Christ. In fine, anti-christ is popery, on account of its saint-worship. Thomas Barlowe, bishop of Lincoln, in the reign of Charles II. wrote a pamphlet upon the question, whether the Turk or the pope be the greater anti-christ. He makes it out that the pope is certainly to be preferred, because he has some properties and characteristic marks of that beast which the Turk neither has nor can pretend to. On the other hand, Bishop Montague in his book, "Appello Cæsarem," in the fifth chapter, remarks that the pope and prelacy of Rome are anti-christians; but that the pope is *magnus ille anti-christus*, is neither determined by the public doctrine of the church, nor proved by any good argument of private men; but that the marks of the great anti-christ fit the Turkish tyranny every way as well as the papacy. Who shall decide when doctors disagree

LEO THE TENTH.

When Pope Leo the tenth consecrated the cathedral of Aix-la-Chapelle, he was attended by a whole army of bishops, no less than three hundred and sixty-five! No doubt the Emperor Charlemagne, then present, was highly delighted especially at the presents of relics very freely bestowed on that occasion. By the way, Pope Leo the tenth met with early preferment. Giovanni Medici, afterwards Leo the tenth, was advanced to an ecclesiastical benefice at seven years! in the year following, to an archbishopric, by the king of France, and to the college of cardinals, at the age of thirteen.

TRANSUBSTANTIATION.

When the French, in their revolutionary madness, exhibited a real woman to be worshipped as the goddess of liberty, was it not less ideal than when in their popish days they represented the Deity under a corporeal form, and as Stell, in his 'Beehive of the Romish Church,' observes, which God is a very patient one, always pleased alike, and at one stay, provided always that he be safely kept and well guarded from mice, moths, and worms, which are his deadly foes.

WILLIAM PENN.

The shape of, and the doffing of hats, have occupied much of the world's attention, and perhaps ever will, since it was George Fox who first discovered that "The Lord forbad him to put off his "hat to any man, high or low." But further as to hat worship. William Penn, son of Vice-admiral Sir W. Penn, soon became tinctured with quakerism, which caused frequent family feuds; he was also greatly persecuted in the time of Charles II. At length, after being imprisoned, he went back to his father's house, where a long disputation took place on the subject of the son's creed. It broke up with this moderate and very loyal proposition on the part of the vice-admiral,—that the young quaker should consent to sit with his hat off in presence of the king, the duke of York, and the admiral himself! In return for which slight compliance it was stipulated, that he should no longer be molested for any of his opinions or practices. The heroic convert, however would listen to no terms of composition; and after taking some days to consider of it, reported that his conscience would not comport with any species of *hat-worship*. Penn was therefore again turned out of his father's house for his pains.

ARCHBISHOP LAUD.

Land, Archbishop of Canterbury, in a sermon preached before the parliament, about the beginning of the reign of Charles I., affirms the power of prayer to be so great, that though there be a conjunction or opposition of Saturn or Mars, (as there was at that time of one of them,) it would overcome the malignity of it.

L'ABBE DE CHOISY.

The Abbé de Choisy not only dedicated his translation of Thomas à Kempis to a courtezan, Madame de Maintenon, but added as a motto, from the Psalms,—"hear, my daughter, and see, and incline thine ear, and the king shall desire thy beauty."

ITALIAN EPITAPHS.

Anthony Panormita, secretary to Alphonso, king of Naples, wrote an epitaph for himself, which is, at one and the same time, a proof of his presumption and orthodoxy. It runs thus:—

"Quærite, Pierides, alium qui ploret amores,
Quærite, qui regum fortia facta canat;
Me Pater ille ingens, hominum sator atque redemptor,
Evocat, et sedes donat adire pias."

That is, "O Muses, seek for another poet to "write amorous verses, and sing the mighty acts

" of kings, for I am going to Paradise, whither I " am called by the great God, the Creator and " Redeemer of mankind."

Signor Brundisi died at Rome, April 5, 1760. " He was a long suspected writer of our most in- " veterate pasquinades," says an Italian, " not " only against the government, but in opposition " to many tenets of our most holy catholic faith." The church, as they did not allow him to be one of their communion, would not grant him Christian burial, but deposited his remains in an unhallowed ground, without the gate which leads to the Appian way. Over the grave is a stone with the following inscription:—

Here rots,
His soul irrecoverably lost,
The residuum of Signor Brundisi,
Late the tenant of depravity, sedition and schism.

He was a native of Milan, but being a lover of antiquities, had retired to Rome with an independent annuity, which he took care to distribute. His little effects, which consisted of fifty Roman crowns, and a scanty wardrobe, are left, agreeably to his whimsical character, to the Jesuits of Paraguay, and the exiled brotherhood, now in the campagnæ, for supporting, as he expresses it, the drama of their order, and the honour of the pontiff.

HENRY THE EIGHTH TO CARDINAL WOLSEY.

[Ms. Cotton. vesp. f. xiii. fol. 71. *Orig.*]

" Myne awne good Cardinall, I recommande " me unto you with all my hart, and thank yow " for the greete payne and labour that yow do " dayly take in my bysynes and maters, desyryng " yow (that wen yow have well establyshyd " them) to take summe pastyme and comforte, " to the intent yow may the longer endure to " serve us; for allways payne can nott be in- " duryd. Surly yow have so substancyally or- " deryd oure maters bothe off thys syde the See " and beyonde that in myne oppynyon lityll or " nothyng can be addyd; nevertheles, accord- " yng to your desyre, I do send yow myne op- " pynyon by thys berar, the reformacioon where- " off I do remytte to yow and the remnante off " our trusty consellers, whyche I am sure wyll " substantyally loke on hyt. As tochyng the " mater that Syr Wyllyam Say broght answar " off, I am well contentyd with what order so " ever yow do take in itt. The Quene my wyff " hath desyryd me to make har most harty re- " commendations to yow, as to hym that she " lovethe very well, and both she and I wolde

" knowe fayne when yow will repayre to us. No
" more to yow att thys tyme bot that with God's
" helpe I trust we shall dyssyoynte oure enymys
" off theyre intendyd purpose. Wryttyn with
" the hand of your lovyng master

HENRY, R.

ENGLISH BENEFICES.

Regarding the actual state of fat and lean livings, or *leavings*, as some call them, in England at this time, hear Simpson in his Plea for Religion. He says, "I have spoken of the *patronage* of church livings. Some of my readers " may be in a great degree strangers to the state " of it. I have taken some pains to inform myself upon the subject, and I find that it stands " nearly in the following proportions. I speak " generally, but yet accurately enough for the " purposes of common information. It is well " known then, that the church-livings of England and Wales, make together, speaking in " round numbers, about ten thousand. Of these, " near a thousand are in the gift of the king. It " is *customary*, however, for the lord chancellor " to present to all livings under the value of " *twenty* pounds, in the king's book, and for the " ministers of state to present to all the rest. " Those *under twenty* pounds, are about seven " hundred and eighty, and those above, near one

"hundred and eighty. Upwards of sixteen hun-
"dred pieces of church preferment, of different
"sizes and descriptions, are in the gift of the
"twenty-six bishops; more than six hundred in
"the presentation of the two Universities; about
"one thousand in the gift of the several cathe-
"drals, and other *clerical* institutions; about three
"thousand seven hundred livings are in the no-
"mination of the nobility and gentry of the land,
"men, women, and children; and fifty or sixty
"there may be of a description different from
"any of the above, and nearer to the propriety of
"things." And we find Sir William Scott fur-
ther elucidating the above, in a speech made about the year 1802. He states, that out of eleven thousand seven hundred livings, there are six thousand under eighty pounds per ann.; many of those twenty pounds, thirty pounds, and some so low as two or three pounds per annum.

BISHOP'S STALL.

Eusebius, in his Evangelical Preparation, draws a long parallel between the ox and the christian priesthood. Hence the dignified clergy, out of more humility, have ever since called their thrones by the name of stalls; to which a great prelate of Winchester, one W. Edinton, modestly al-

luding, has rendered his name immortal by this ecclesiastical aphorism, who would otherwise have been forgotten; "Canterbury is the higher "rack, but Winchester is the best manger."

SEASONABLE PRAYERS.

Mr. Warner has been pleased to inform the world, "that the late right honourable C. J. Fox, "never omitted saying the Lord's Prayer whenever he went to bed, whether early or late, *whe-* "*ther under the influence of wine* or in his sober "senses." Birmingham Hutton, has, like Mr. Warner, been as careful to record a similar thing. "Looking into my father's pocket book, I found this resolution written a month before;—'O "Lord, by thy assistance, I will not enter a pub- "lic house on this side Easter." The old gentleman, according to his son's account, was amazingly fond of a cup of ale.

MONUMENT IN ST. PAUL'S.

Is it not a libel on national taste to observe in the cathedral of the metropolis, the statue of Captain Burgess, exposed at full length as a naked figure? Surely this is not the costume of the navy? Did the hero tread the quarter deck in this state, during the engagement, when he fell? We should suppose not; therefore the

artist has sinned at once against naval order, correct taste, and even against national decorum. Mr. Pitt or Mr. Fox, so represented, would look ridiculous;—then why not Captain Burgess.

WILLIAM RUFUS AND THE ORDEAL.

When ten Englishmen had been cleared by the ordeal of fire from the charge of killing deer, in the time of William Rufus, that king being present exclaimed, "pretty justice above indeed! "to let ten such scoundrels escape."

SPANISH HYPERBOLE.

A Spanish preacher discoursing on the temptation, exclaimed, "happily for mankind the "lofty Pyrenees hid this delightful country of "Spain from the eyes of the Redeemer, else the "temptation had been too strong for the blessed "Lord!"

SPANISH EPITAPHS.

The following is a singular epitaph. "Here "lies Don Martin John Barbuda, grand-master "of Alcantara, who never knew what fear was." Charles V. of Germany, on perusing the conceited legend, remarked that Don Martin had probably never snuffed a candle with his fingers.

Pope parodied the short epitaph of the Count of Mirandola:—

Johannes jacet hic Mirandola; cætera norunt
Et Tagus et Ganges, forsan ac Antipodes.

For a very opposite character, thus:—

Here lies Lord Coningsby; be civil:
The rest, God knows,—perhaps the devil.

And Swift applied the same to Colonel Francis Chartres, whom Pope coupled with the devil.

PURGATORY.

There is it appears a limbus of children. Drelincourt, in his dialogue upon the descent of Christ into hell, says, "it seems (speaking of "the Jesuit missionaries,) that some masters of "your schools have really descended into the "bowels of the earth, and exactly discovered "and visited all the secret places there. Their "most common opinion is, first, that there are "under the earth four different places, or one "deep place, divided into four parts; they say "that the lowest place in hell is where all the "souls of the damned are, and where their bo-"dies shall also be after the resurrection; and "there also the devils are to be shut up: that "the place next to hell is purgatory, or the place

" where souls are purged, but rather where they " satisfy divine vengeance by their sufferings. " They say that in those two places there is the " same fire, and an equal heat, and that all the " difference is only in respect of duration. They " think that adjoining to purgatory there is the " limbus of little children, who die without the " sacrament; and that the fourth place is the " limbus of the fathers, *i. e.* the place where the " souls of the just are gathered together, who " died before the death of sur Saviour. They " maintain that the place is empty at present, so " that there is one house to let." Is not this doctrine rather awkward? Why, two-thirds of mankind are thus put into the limbus of little children, when we consider the number of infants who lose their lives without having received baptism, either because they died after their birth, or because they perished by a voluntary or involuntary miscarriage, to say nothing of the abortions which every part of the earth has been obliged to concern themselves about. It was said one day to a missionary, you cannot say of the *limbus infantium* what the poets say of hell, that it is a little house, *Domus exilis Plutonia.* " There needs not much place," answered he, " for embrios." " But," replied the other, " how many children four or five years

" old go to the limbus? And besides, do you " not know that embrios and all children shall " rise perfect men?" " Well answered he, " do " not trouble yourself about it, the world is big " enough."

DOCTOR GRANT.

Dr. Alexander Grant, in his sermons, vol. 5 page 191, breaks out—" Let us *hope in God*, " that the time is not far distant, when this in- " human miscreant (Buonapart) shall be convinc- " ed of his mistake, by the signal notoriety of " the just vengeance of heaven in his punishment. Does not Dr. G's master instruct him to love his enemies? and did not he pray, even for his murderers, upon the cross?

MAUSOLEUM.

A vain and covetous nobleman employed an architect to erect for him a splendid mansoleum. When it was finished, he said to the artist, " Is " there any thing wanting to complete it?" No- " thing but your lordship's corpse," replied the architect.

HOLY LOTTERY.

Fearon in his Sketches of America, relates that at Natchez, they had a lottery for the purpose of building a Presbyterian church. The scheme was preceded by a long address upon

the advantages of religion, and the necessity of all citizens supporting christianity, by purchasing tickets in this Holy Lottery.

CLERICAL PRECEDENCY.

Hugo, the pope's legate, coming into England, a convocation was summoned at Westminster, where Richard, archbishop of Canterbury, being seated at the right hand of the legate, Roger, archbishop of York, coming in, would needs have displaced him; which, when the other would not suffer, *he sat down in his lap;* all wondered at this insolence, and the servants of Canterbury drew him by violence out of this ill-chosen place, threw him down, tore his robes, trod upon him, and used him very despitefully. He, in this dusty pickle, went and complained to the king, who was at first very angry, but when he was informed of the whole truth, he laughed at it, and said he was rightly served.

EXPECTANCY.

Mr. Beloe, in his Sexagenarian, calmly narrates, that there was a very respectable fellow of one of the minor colleges, who, in expectation of valuable preferment from his society, had formed a connection with a lady of his own years. Unluckily the incumbent, (incubus?)

whose decease was earnestly expected, was one of those personages, of whom there are many, who exemplify the old proverb of "creaking doors," &c. These are the speculations of those who have the cure or care of souls, not neglecting, even in anticipation, the care of their own bodies. But what a cold-blooded mechanical phrase is that of "whose decease was earnestly expected." 'Tis open and candid however to tell the whole truth at once, however unchristian like it might be.

THE TERAPHIM.

How to make a Teraphim.—A Teraphim is spoken of by Zachariah x, 2. "The Teraphim have spoken vanity." Godwin, that learned author upon Jewish antiquities, favours us with the method of composing one.—A species of image endowed by magic art with power of prophesying. He quotes Rabbi Eluzis as the author.

The Receipt.

They killed a man that was a first-born son, and wrung off his head, and seasoned it with salt and spices, and wrote upon a plate of gold the name of an unclean spirit, and put it under the head on a wall, and lighted candles before it and worshipped it." With such a teraphim as

this they say Laban spake. The Rev. Mr. Birch, upon this subject, and translating 1 Sam. xv. 23, rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry, observes, the literal translation of the Hebrew is as follows:— "*rebellion is the sin of divination, and stubborn-*" *ness is the vanity and the teraphim.*" Magic, idolatry, and the impious and superstitious worship of the teraphim were extremely hateful to the deity. The Hebrew word Kesem is taken in general for all kinds of magic, divine, or witchcraft. The vanity, means idolatry and the vain and delusive worship of the creature. The Teraphim are idols, or magical and superstitious figures. These teraphim were very probably a kind of idol, which originally belonged to the Chaldeans. The teraphim of Laban (Genesis xxxi. 30,) and those of the king of Babylon, (Ezekiel xx, 21.) The name teraphim, which may be derived from the same root as seraphim in the Hebrew, and which signifies burning fire, and the sun worshipped by the Persians; all these circumstances may confirm this conjecture. Oracles are inscribed to teraphim, (Judges xvii. 5, and xviii, 5, and Zach. x. 2,) but what the form of them was is unknown. Maimonides says that the Zabians had figures of gold, which represented the sun, and figures of silver, which

represented the moon; they placed them in niches, and inscribed to them a virtue of discovering things future by a secret influence of the stars. The greatest part of the rabbins confound the teraphim with talismans and constellated figures. The Persian interpreter has translated teraphim by the word astrolabe; and Rabbi Moses Nachman is of opinion that they were a kind of clock, which showed the hours and discovered what was to come to pass. Ludovicus de Dieu thinks that they were the Dii Penates, or household gods, which were worshipped in order to obtain of them the increase and protection of the substance of their family. He derives teraphim from teraph, which in the Arabic and Ethiopian, signifies to cause any thing to abound. Rachel stole her father Laban's teraphim only in hopes of taking away the prosperity of the family with them, which perhaps was the reason of Laban's impatience to bring them back again. Pererius, in Genesis xxxi. 19, and Bonfrerius Rivet, upon Hosea i. 3, and a great many other writers, are of opinion the name teraphim is frequently given to idols or figures in general, which is likewise very probable. See also Calmet.

CLERICAL PRECISION.

Bishop Wren calculated that he walked round the earth while a prisoner in the Tower of London. Even Swift counted the number of steps he took from London to Chelsea. Honest Manton wrote one hundred and nineteen sermons on the hundred and nineteenth psalm!

MONUMENT IN WESTMINSTER ABBEY.

Hutton of Birmingham, in his London Tour, when visiting Westminster Abbey, (where, we may add, repose under monuments, peer, pimp, and player, chaste and unchaste,) says, "I was "particularly diverted with a monument belong- "ing to the name of Hargrove, a nabob, who "was said to have acquired a vast fortune by "dishonourable means. His ambition and his "money conducted him into Westminster Abbey, "and erected a first-rate monument over him. "This monument describes the resurrection. "The earth and the skies are tumbling to pieces, "while the angel above is sounding the last "trumpet. The defunct is represented as rising "from the grave with astonishment in his face, "and opens a curtain to see what may be the "matter. Some Westminster wag wrote under "the figure,

Lie still if you're wise;
You'll be damn'd if you rise."

PURITANICAL PREACHER.

The famous Hugh Peters, one of the fanatics of Cromwell's time, preaching on Psalm cvii. 7, "we led them forth by the right way, that they "might go to the city of habitation," told his audience that God was forty years leading Israel through the wilderness to Canaan, which was not forty day's march; but that God's way was a great way about. He then made a circumflex on his cushion, and said that the Israelites were led "crincledom cum crancledom."

MONKS.

King John, pointing to a fat deer said, "see "how plump he is, and yet he has never heard "mass!" John might have alluded to the gluttony of the monks, which was notorious in his days; for Giraldus Cambrensis says, that from the monks of St. Swithin's, Winchester, Henry II. received a formal complaint against the abbot, for depriving his priests of three out of thirteen dishes at every meal. The monks of Canterbury exceeded those of St. Swithin; they had seventeen dishes every day, and each of these cooked with spices and the most savoury and rich sauces.

ARCHBISHOP AGILNOTH.

Agilnoth, an Englishman, and archbishop of Canterbury, in the days of Canute, wrote several books; among the rest was *a Book in praise of the Virgin Mary,* addressed to Fulbert, bishop of Chartres. In this letter, he says, according to Bale, that the Virgin visited bishop Fulbert, and refreshed him with her milk when he was sick. But let us quote Bale's words to give the reader a notion of his manner of writing. "*In libro* "*suo de Mariæ laudibus, somniat hic prodigiorum* "*Patronus hanc Virginem Fulbertum Carnotensem* "*Episcopum visitasse, lacteque suo refovisse egro-* "*tum.*"

PIOUS EXTRAVAGANCIES.

A monk once wrote a book with this title, "Devote Salutation des Membres Sacres du "Corps de la gloriéuse Mère de Dieu." There are some such liberties of a poetical nature;—enthusiasts will make free. Read the following parts of Moravian hymns, upon their favourite subjects—wounds and nail prints.

How bright appeareth the wound's star,
In heaven's firmament from far!
And round the happy places
Of the true wounds church here below,
In at each window they shine so,
Directly on our faces.

Dear race of grace,
Sing thou hymns on
Four holes of crimson
And side pierced:
Bundle (burden) this of all the blessed.

Again on other favourite subjects,—chickens, lambkins.

What is now to children the dearest thing here?
To be the lamb's lambkins and chickens most dear.
Such lambkins are nourished with food which is best;
Such chickens sit safely and warm in the nest.

And—

And when Satan at an hour,
Comes our chickens to devour,
Let the children's angels say,
These are Christ's chicks—go thy way.

FEMALE SAINTS.

Of the charity of Madame Braugnon, we are told in her life, that "God gave to her from her infancy, the gift of continence and chastity in so perfect a manner, that she has often said, that she never had in all her life, not even by temptation or surprise, the least thought which could be unworthy of the chastity and purity of the virgin state." M. Terese has written of herself, that God had formerly favoured her with the

same grace. Some casuists would call this gift that of infigidation, or attribute the whole to a special deformity.

SCOTCH PRAYERS.

When a highland party of robbers was formed for an expedition against their neighbours' property, they and their friends prayed as earnestly to heaven for success, as if they were engaged in the most laudable design. The constant petition of grace of the old Highland chieftains was delivered with great fervour in these terms: "Lord, turn the world upside down, "that Christians may make bread out of it." The plain English of this pious request was, says Mr. Pennant, that the world might become, for their benefit, a scene of rapine and confusion.

EPITAPH.

On Mrs. Greenwood, at Clehangher, in Devonshire.

Oh death! Oh death! thou hast cut down
The fairest Greenwood in the town.
Her worth and amiable qualities were such,
That she certainly deserved a lord or judge;
But her virtue and great humility
Made her rather choose a doctor in divinity;

For which heroic act, among the rest,
She was justly deemed the phœnix of her sex;
And like that bird, a young one she did beget,
Only to comfort those she has left disconsolate.

My grief for her is so sore,
That I can only add four lines more:

For her's and other good women's sake,
Never let a blister be put on a lying-in woman's back:
For all such disorders any body may have,
It seldom, fails, I think, to bring the patient to the grave.

DESTRUCTION OF LIBRARIES IN THE TIME OF HENRY VIII., AT THE DISSOLUTION OF THE MONASTERIES.

It is a circumstance well known to every one at all conversant in English history, that the supdression of the lesser monastories by that rapacious monarch, Henry the VIIIth. took place in 1536. Bishop fisher when the abolition was first proposed in the convocation, strenuously opposed it, and told his brethren that this was fairly shewing the king how he might come at the great monasteries. "And so my lords," continued he, if you grant the king these smaller monasteries, you do but make him a handle whereby he may cut down all the cedars within your Lebanons." Fisher's fears were borne out by the subsequent act of Henry, who

after quelling a civil commotion occasioned by the suppression of the lesser monasteries, immediately abolished the remainder, and in the whole suppressed six hundred and forty-five monasteries, of which twenty-eight had abbots who enjoyed seats in parliament. Ninety colleges were demolished; two thousand three hundred and seventy-four charities and free chapels, and one hundred and ten hospitals. The havoc that was made among the libraries, cannot be better described than in the words of Bayle, bishop of Ossory, in the preface to Lelands "New Year's Gift to King Henry the Eighth."

"A greate nombre of them whyche purchased those superstycyouse mansyons, (monasteries) reserved of those librarye bookes, some to serve theyr jokes, some to scoure theyr candlestyckes, and some to rubbe theyr bootes. Some they solde to the grossers and sope-sellers, and some they sent over see to the book bynders, not in small nombre, but at tymes whole shyppes full to the wonderynge of foren nacyons: yea ye universytes of thys realme are not alle clere in thys detestable fact. But cursed is that bellye whych seketh to be fedde with suche ungodlye gaynes, and so depelye shameth hys natural conterye. I knowe a merchant manne whyche shall at thys tyme be namelesse, that boughte ye contentes of

two noble lybraryes for forty shyllynges pryce: a shame it is to be spoken: Thys stuffe hath he occupyed in the stede of grey paper, by the space of more than these ten yeares and yet he hath store ynoughe for as manye yeares to come. A prodygyouse example is thys to be abhorred of all men whyche love thyr nacyon as they shoulde do. The monkes kepte them undre dust, ye ydle headed prestes regarded them not, theyr latter owners have most shamefully abused them, and ye covetouse merchantes have solde them awaye into foren nacyons for moneye."

JAMES LENFANT.

James Lenfant, a learned French divine in the seventeenth century, is stated to have dreamed at the end of May, 1728, that he was ordered to preach before the king. He excused him, alleging that he was not prepared; and not knowing what subject he should pitch upon, was directed to preach upon these words, Isaiah xxxviii. 1,—"*Set thine house in order, for thou shalt die and not live.*" He related this dream to some of his friends, but said nothing of it to his wife, for fear of alarming her. It is not known whether this dream made any impression on him, for he was not at all credulous or superstitious; but it is certain that he made the utmost haste to finish

his history of the war of the Hussites, and the Council of Basil. On Sunday, July the 25th following, he had preached in his turn; but on Thursday following, which was the 29th of the same month, he was surprised with a slight attack of the palsy, and died on the 4th of August.

APPLICATION OF SCRIPTURE.

When the apostate emperor Julian made war against the Persians, he laid a heavy tax upon the Christians, who, complaining, he made them this answer; "That it was just and reasonable they should be oppressed, since their own God had said, "happy are those who suffer oppression and persecution." And when he pillaged the churches and the priests, he said, "it was done that they might the more easily attain heaven; for it is written, 'blessed are the poor, for they shall inherit the kingdom of heaven."

DR. CROXALL.

On the 13th of January, 1730, the anniversary of Charles's martyrdom, Dr. Croxall preached a sermon before the House of Commons from the following text;—"take away the wicked from before the king, and his throne shall be established in righteousness." This sermon gave such offence to Sir Robert Walpole, that he pre-

vented the thanks of the house from being presented to the preacher. Orator Henley, who then figured away, availed himself of this, and at his next lecture the following motto appeared.

Away with the wicked before the king,
And away with the wicked behind him;
His throne it will bless
With righteousness,
And we shall know where to find him.

DUKE OF MECKLENBURG.

The duke of Mecklenburg, father of Queen Charlotte, being once in familiar conversation with the late pope, he was asked by his holiness, "whether his countrymen, the Germans, conti-"nued to drink as hard as they used to do?" "Oh no," replied the duke, "the sottish custom "is quite given over, except in the *ecclesiastical* "electorates."

BISHOP OF ST. LISIEUX.

The massacre of St. Bartholomew was not confined to Paris; orders were sent to the most distant provinces to destroy all the protestants. When the governor of the province brought the order to Kennuyer, bishop of Lisieux, he opposed it with all his power, and caused a formal act of his opposition to be entered in the registers of

the province!!! Charles IX. when remorse had taken place of cruelty, was so far from disapproving of what this excellent prelate had done, that he gave him the greatest praise for his humanity, and protestants flocked in numbers to abjure their religion at the feet of this good and kind shepherd, whose gentleness affected them more than either the commands of the sovereign, or the violence of the soldiery. It may be necessary to add, that the above anecdote is taken from a catholic writer.

BISHOP WARBURTON.

In the letters of this literary colossus, left for publication by his friend, bishop Hurd, there is the following characteristic anecdote, in which the urbanity of his late majesty stands well contrasted with the roughness of the controversialist. "I brought," says the bishop, (Feb. 20, 1767,) "as usual, a bad cold with me to town; and this "being the first day I ventured out of doors, it "was employed, as in duty bound, at court, it "being a levee day. A buffoon lord in waiting, "(you may guess whom I mean,) was very busy "marshalling the circle; he said to me, 'move "forward, you clog up the door.' I replied with "a little civility, 'did nobody clog up the king's "door-stead more than I, there would be room

"for all honest men.' This brought the man "to himself. When the king came up to "me, he asked me why I did not come to levee "before? I said, 'I understood there was no "business going forward in the house, in which "I could be of service to his majesty!' He re-"plied, 'he supposed the severe storm of snow "would have brought me up.' I replied, 'I was "under the cover of a very warm house.' You "see by all this, how unfit I am for courts."

DR. JOHNSON.

The king when in conversation with Dr. Johnson, observed, that Pope made Warburton a bishop. "True, Sire," said Johnson; "but "Warburton did more for Pope,—he made him "a Christian!" alluding no doubt to his ingenious comments on the "Essay on Man."

JOHN WESLEY.

Mr. Wesley contrived to give away more money in charity out of a small income than any man perhaps of his time. His mode, as related by himself was this. When he had thirty pounds a year, he lived on twenty-eight, and gave away forty shillings; the next year receiving sixty pounds, he still lived on twenty-eight, and gave away thirty-two; the third year he received ninety pounds, and gave away sixty-two; the

fourth year he received a hundred and twenty pounds, still he lived on twenty-eight, and gave to the poor ninety-two; and so on to the end of the chapter of this worthy man's benevolence. On a moderate calculation, he gave away in about fifty years, twenty or thirty thousand pounds.

LEGEND OF THE HOLY LANCE.

When the army of the first crusaders, shut up by the beseiging Turks within the walls of Antioch, were reduced to the greatest extremity, they were indebted for their salvation and victory to the same fanaticism which had led them to the brink of ruin. In such a cause, and in such an army, visions, prophecies, and miracles, were frequent and familiar. In the distress of Antioch, they were repeated with unusual energy and success. St. Ambrose had assured a pious ecclesiastic, that two years of trial must precede the season of deliverance and grace; the deserters were stopped by the presence and reproaches of Christ himself; the dead had promised to arise and combat for their brethren; the Virgin had obtained the pardon of their sins; and their confidence was revived by a visible sign, the seasonable and splendid discovery of the Holy Lance. The policy of their chiefs has on this

occasion been admired, and might surely be excused; but a pious fraud is seldom produced by the cool conspiracy of many persons; and a voluntary imposter might depend on the support of the wise, and the credulity of the people. Of the diocese of Marseilles, there was a priest of low cunning and loose manners, and his name was Peter Bartholemy. He presented himself at the door of the council chamber, to disclose an apparition of St. Andrew, which had been thrice reiterated in his sleep, with a dreadful menace, if he presumed to suppress the commands of heaven. "At Antioch," said the Apostle, "in the church of my brother St. Peter, near "the high altar, is concealed the steel head of the "lance that pierced the side of our redeemer. "In three days, that instrument of eternal, and "now of temporal, salvation, will be manifested "to his disciples. Search, and ye shall find; "bear it aloft in battle; and that mystic weapon "shall penetrate the souls of the miscreants." The pope's legate, the bishop of Rey, affected to listen with coldness and distrust; but the revelation was eagerly accepted by Count Raymond, whom his faithful subject, in the name of the Apostle, had chosen for the guardian of the Holy Lance. The experiment was resolved, and on the third day, after a due preparation of prayer

and fasting, the priest of Marseilles introduced twelve trusty spectators, among whom were the count and his chaplain; and the church doors were barred against the impetuous multitude. The ground was opened in the appointed place, but the workmen who relieved each other, dug to the depth of twelve feet, without discovering the object of their search. In the evening, when Count Raymond had withdrawn to his post, and the weary assistants began to murmur, Bartholemy in his shirt, and without shoes, boldly descended into the pit: the darkness of the hour and the place, enabled him to secrete and deposit the head of a saracen lance; and the first sound, the first gleam of the steel, was saluted with a devout rapture. The Holy Lance was drawn from its recess, wrapt in a veil of silk and gold, and exposed to the veneration of the crusaders; their anxious suspense burst forth in a general shout of joy and hope, and the desponding troops were again inflamed with the enthusiasm of valour. Whatever had been the arts, and whatever might be the sentiments of the chiefs, they skilfully improved this fortunate revolution by every aid that discipline and devotion could afford. The soldiers were dismissed to their quarters, with an injunction to fortify their minds and bodies for the approaching conflict freely to bestow

their last pittance on themselves and their horses, and to expect with the dawn of day the signal of victory. On the festival of St. Peter and St. Paul, the gates of Antioch were thrown open; a martial psalm, "Let the Lord arise, and let his enemies be scattered!" was chaunted by a procession of priests and monks; the battle array was marshalled in twelve divisions, in honour of the twelve apostles; and the Holy Lance, in the absence of Raymond, was entrusted to the hands of his chaplain. The influence of this relic or trophy, was felt by the servants, and perhaps by the enemies of Christ; and its potent energy was heightened by an accident, or stratagem, or a rumour of a miraculous complexion. Three knights, in white garments and resplendant arms, either issued, or seemed to issue from the hills; the voice of Adlamar, the pope's legate, proclaimed them as the martyrs St. George, St. Theodore, and St. Maurice: the tumult of battle allowed no time for scrutiny, and the welcome apparition dazzled the eyes or the imagination of a fanatic army. In the season of danger and triumph, the revelation of Bartholomew of Marseilles was unanimously asserted; but as soon as the temporary service was accomplished, the personal dignity and liberal alms which the Count of Tholouse derived from the custody of the Holy

Lance, provoked the envy and awakened the reason of his rivals. A Norman clerk presumed, to sift, with a philosophic spirit, the truth of the legend, the circumstances of the discovery, and the character of the prophet; and the pious Bohemond ascribed their deliverance to the merits and intercession of Christ alone. For a while the Provençals defended their national palladium with clamours and arms; and new visions condemned to death and hell the profane sceptics, who presumed to scrutinize the truth and merit of the discovery. The prevalence of incredulity compelled the author to submit his life and veracity to the judgment of God. A pile of dry faggots, four feet high, and fourteen long, was erected in the midst of the camp; the flames burnt fiercely to the elevation of thirty cubits; and a narrow path of twelve inches was left for the perilous trial. The unfortunate priest of Marseilles traversed the fire with dexterity and speed; but his thighs and belly were scorched by the intense heat: he expired the next day, and the logic of believing minds will pay some regard to his dying protestations of innocence and truth. Some efforts were made by the Provençals to substitute a cross, a ring, or a tabernacle, in place of the Holy Lance, which soon vanished in contempt and oblivion. Yet the re-

velation of Antioch is gravely asserted by succeeding historians; and such is the progress of credulity, that miracles most doubtful on the spot, and at the moment, will be received with implicit faith at a convenient distance of time and space.

CARBASSON.

Pere Carbasson brought up an ourang-outang, which became so fond of him, that wherever he went it was always desirous of accompanying him. Whenever therefore he had to perform the service of his church, he was under the necessity of shutting it up in his room. Once however, the animal escaped, and followed the father to the church, where silently mounting the sounding-board above the pulpit, he lay perfectly still till the sermon commenced. He then crept to the edge, and overlooking the preacher, imitated all his gestures in so grotesque a manner, that the whole congregation was unavoidably urged to laugh. The father, surprised and confounded at this ill-timed levity, severely rebuked his audience for their inattention. The reproof failed in its effect; the congregation still laughed, and the preacher in the warmth of his zeal redoubled his vociferation and his action; these the ape imitated so exactly, that the congregation could no longer restrain themselves, but burst out into

a loud and continued laugh. A friend of the preacher's at length stepped up to him, and pointed out the cause of this improper conduct; and such was the arch demeanor of the animal, that it was with the utmost difficulty he could himself command his gravity, while he ordered the servants of the church to take him away.

ROWLAND HILL.

The reverend Rowland Hill, travelling alone, was once accosted by a footpad, who, by the agitation of his voice and manner, appeared to be young in his profession. After delivering to the man his money and his watch, curiosity prompted him to question him on the motives which had urged him to so desperate a course. The man candidly confessed, that being out of employment, with a wife and children who were perishing for want, despair had forced him to turn robber, but that this was the first act of the kind in which he had engaged. Mr. Hill, struck with the apparent sincerity of the man, and feeling for his distress, communicated his name and address, and told him to call upon him the next day. The man did so, and was immediately taken into the service of this humane divine, where he continued until his death. Nor did Mr. H. ever divulge the circumstance, until he

related it in the funeral sermon which he preached on the death of his domestic.

The same gentleman being called upon one evening to visit a sick man, found a poor emaciated creature in a wretched bed, without any thing to alleviate his miserable condition. Looking more narrowly, he observed that the man was actually without a shirt; on which Mr. Hill instantly stripped himself, and forced his own upon the reluctant, but surprised and grateful object; then buttoning himself up closely, he hastened homewards, sent every thing that was necessary for the destitute being he had just left, provided medical aid, and had the satisfaction of restoring a fellow creature to his family, and of placing him in a situation to provide for its support.

LEIGHTON.

When Archbishop Leighton was minister of a parish in Scotland, this question was asked of the ministers at their provincial meeting,—"If they preached the duties of the times?" When it was found that Mr. L. did not, and he was blamed for the omission, he answered, "If all the brethren have preached on the *times*, may not one poor brother be suffered to preach on *eternity?* May ministers preach on the subject

of eternity, and hearers hear, in the view of that great and momentous concern."

CHURCH MILITANTS.

During the Irish rebellion, a Roman catholic priest of the name of Roche, is said to have told the soldiers that he would catch the bullets in his hand, and actually exhibited some which he pretended to have got in that manner. The imposture was by no means new. The celebrated baptist demagogue, Muncer, who, adding the fanaticism of religion to the extreme of enthusiasm for republicanism, by his harangues to the populace of Mulhausen, soon found himself at the head of forty thousand troops, and thus addressed them.—"Every thing must yield to the Most High, who has placed me at the head of you. In vain the enemy's artillery shall thunder against you; in vain, indeed, for I will receive in the sleeve of my gown every bullet that shall be shot against you, and that alone shall be an impenetrable rampart against all the efforts of the enemy." Muncer however was not so good as his word, for the Landgrave of Hesse, and many of the nobility marching against him, his troops were defeated, himself taken prisoner, and carried to Mulhausen, where he perished upon a scaffold in 1525.

BISHOP WAYNFLETE.

William (Barber) of Waynflete, where he was born, about the commencement of the fifteenth century, was one of the most eminent men of the age in which he lived. He was educated at Winchester and Oxford at the College founded by William of Wyckham; being distinguished for his literary attainments he was appointed master of Winchester school about 1433, and Henry VI. constituted him first provost of the College which he was establishing at Eton, in 1442, after he had superintended the scholastic establishment for two years. At the death of Cardinal Beaufort, in 1447, he was raised to the see of Winchester, which he held for thirty-nine years: in 1456 he was honoured with the post of Chancellor, which he resigned in 1460: he died at Winchester August 11, 1486. The piety, learning and abilities of bishop Waynflete has been dwelt on with rapture by all his biographers. Magdalen College which he founded at Oxford is a proof of his opulence and his munificence as a patron of learning.

CREED OF SAINT ATHANASIUS.

The Creed of St Athanasius, as it is commonly called, does not appear to have existed within a century after his death, and was originally composed in the Latin tongue, and consequently in the Western province of the Roman

WAYNFLEET.

empire. Gennadius, patriarch of Constantinople, was so much amazed by this extraordinary composition that he frankly pronounced it to be the tale of a drunken man.

MONKS.

Even in the seventh century the monks were generally laymen; they wore their hair long and dishevelled, and shaved their heads when they were ordained priests. The circular tonsure was sacred and mysterious; it was the crown of thorns; but it was likewise a royal diadem, and every priest was a king, &c. This tonsure must often have proved an awkward impediment to the intrigues and follies of monkery. An amusing author who has recorded many anecdotes of the brotherhood, relates that during his stay in France, a friar in the dress of a scholar was married to the daughter of a rich widow at Lyons. He concealed the tonsure with a patch of artificial hair; but drinking too freely after supper and growing riotous, the patch was unluckily knocked off by his neighbour, whereupon to the no small disappointment of himself and his intended bride, the friar was immediately obliged to take to flight.

BENEDICTINE ABBOT.

In the early period of the French revolution, when the throne and the altar had been overturned, and the infuriated spirit of devastation was wasting the distant provinces, a Bendictine monastery in the department of La Vendee, was entered by a tumultuous band; the brotherhood were treated with the most wanton and unprovoked cruelty: and the work of desolation and plunder was pursuing an uninterrupted course, when a large body of the inhabitants rallied, drove the despoilers from the place and secured the ring leaders, whom they would have punished most promptly, had not the venerable abbot, who bad received the most wanton indignities from these very leaders, rushed forward to protect them. "I thank you, my children," said he "for your generous and seasonable interference, let us show the superiority of the religion "we possess, by displaying our clemency, and "suffering them to depart." The sufferers felt so overpowered by the abbot's humanity, that they fell at his feet, and entreated his forgiveness and benediction.

SLEEPERS REPROVED.

A methodist preacher once observing, that several of his congregation had fallen asleep, sud-

denly exclaimed with a loud voice, "A fire, a "fire!" "Where, where," cried his auditors, whom he had roused from their slumber; "in "the place of punishment," added the preacher, "for those who sleep under the ministry of the "holy gospel."

Another preacher, of a different persuasion, more remarkable for drowsy preachers, finding himself in the same situation with his auditory, or more literally speaking, *dormitory*, suddenly stopped in his discourse, and addressing himself in a whispering tone to a number of noisy children in the gallery, "silence, silence, children," said he, "if you keep up such a noise, you will "wake all the old folks below."

CHURCH ON FIRE.

Fox, in his Book of Martyrs, relates, that "there was one Mr. Mallary, master of Arts, of "Christ's College, Cambridge, who, for opinions "held contrary, to the determination of the "holy mother Church of Rome, was convened "before the bishops and in the end sent to Ox-"ford, there openly to recant and to bear his "faggot, to the terrour of the students of that "university. It was appointed that he should "be brought solemnly into St. Mary's church "upon a Sunday, where a great number of the

" head doctors and divines, and others of the
" university were assembled, besides a great
" number of citizens who came to behold the
" sight. Dr. Smith, then reader of the Divinity
" Lectures, was appointed to make the sermon
" at his recantation. All things thus prepared,
" cometh forth poor Mallary with his faggot upon
" his shoulder: the doctor was also in the pul-
" pit to make his sermon: he had scarce pro-
" ceeded into the midst thereof, when suddenly
" was heard in the church, the voice of one cry-
" ing in the street, 'Fire, Fire;' the occasion of
" which was one Hewster coming from All-hal-
" lows parish, saw a chimney on fire: and so
" passing in the street of St. Mary's church,
" cried, 'fire, fire,' meaning no hurt. This sound
" of fire being heard in the church, went from
" one to another, till, at length, it came to the
" ears of the doctors, and at length to the preach-
" er himself. These, amazed with sudden fear,
" began to look up to the top of the church and
" to behold the walls; the rest seeing them
" look up, looked up also. Then began, in the
" midst of the audience some to cry out, 'fire,
" fire.' 'Where?' saith one, 'Where?' saith
" another. 'In the church,' saith one. The
" church was scarce pronounced, when in a
" moment there was a common cry, 'the church

" is on fire, the church is on fire by heretics.'
" Then was there such fear, concourse, and tu-
" mult of people through the whole church, that
" it cannot be declared in words as it was in
" deed. After this, through the stir of the peo-
" ple running to and fro, the dust was so raised
" that it showed as if it had been smoke. This,
" and the outcry of the people, made all men so
" afraid, that leaving the sermon they began
" together to run away; but such was the press
" of the multitude running in heaps together,
" that the more they laboured the less they
" could get out; they thurst one another in such
" sort, that they stuck fast in the door, and there
" was no moving forward or backward. Then
" they ran to another little wicket on the north
" side; but there was the like or a greater throng.
" There was yet another door towards the west,
" which though shut, and seldom opened, yet
" now they ran to it with such sway, that the
" great bar of iron (which is incredible to be
" broken) being pulled out, and broken by force
" of men's hands, the door notwithstanding
" could not be opened for the press, or multi-
" tude of people. At last when they were there
" also past hope to get out, they were all exceed-
" ingly amazed, and ran up and down crying
" out that the heretics had conspired their death:

" one said he plainly heard the fire; another " affirmed that he saw it; and a third swore " that he felt the molten lead dropping down " upon his head and shoulders. None cried " out more earnestly than the doctor who " preached, who in a manner first cried out in " the pulpit, 'These are the subtleties and trains " of the heretics against me, Lord, have mercy " upon me; Lord, have mercy upon me.'"

" In all this confusion, nothing was more fear- " ed than the melting of the lead, which many " affirmed they felt dropping upon their bodies. " The doctors seeing no remedy, that no force " nor authority could prevail, fell to entreaty and " offered rewards; one offered twenty pounds, " another his scarlet gown, so that any man " would pull him out, though it were by the ears. " A president of a college pulling a board out " from the pews, covered his head and shoulders " therewith against the scalding lead, which they " feared much more than the falling of the " church. One thought to get out at a window; " and he had broken the glass and got his head " and one shoulder out, but then stuck fast between " the iron bars, and could move neither way: " others stuck as fast in the doors, over the heads " of whom some got out. A boy was got up on " the top of the church door, and seeing a monk

" of the college of Gloucester (who had got upon
" the heads of men) coming towards him with a
" great wide cowl hanging at his back, the boy
" thought it a good occasion for him to escape
" by, and handsomely conveyed himself into
" the monk's cowl. The monk got up with the
" boy in his cowl, and for a while felt no weight
" or burthen: at last feeling his cowl heavier
" than accustomed, and hearing a voice behind
" him, he was more afraid than while in the
" throng, believing that the evil spirit that had
" set the church on fire, was got into his cowl;
" then began he to play the exorcist: 'In the
" name of God,' said he, 'and all saints, I com-
" mand thee to declare what thou art, that art
" behind at my back.' 'I am Bertram's boy,'
" said the other. 'But I,' said the monk, 'ad-
" jure thee, in the name of the inseparable Trin-
" ity, and thou, wicked spirit, do tell me who
" thou art, and from whence thou comest, and
" that thou go hence. 'I am Bertram's boy,'
" said he, 'good master, let me go.' When the
" man perceived the matter, he took the boy
" out; who ran away as fast as he could. In
" the meantime, those who were in the streets,
" perceiving all things to be without danger:
" made signs to them in the church to keep
" themselves quiet, crying to them there was

"no danger: but, for as much as no word could "be heard, by reason of the noise in the church, "those signs made them much more afraid than "before: supposing all on fire without the "church, and that they were best to tarry there-"in, and not venture out for the dropping of "the lead, and the fall of other things; this "trouble lasted for many hours. The next day, "and week following, there was an incredible "number of bills set upon the church doors to "inquire for things lost; as shoes, gowns, caps, "purses, girdles, swords, and money; and in "this tumult, few but, through negligence, or "forgetfulness, left something behind them. "The heretic, who, through this hurly burly, "had not done his sufficient penance, was the "day following taken to the church of St. "Frideswide, where he supplied the rest of his "plenary penance. This ridiculous accident," adds Fox, "happened anno 1541, in the reign "of King Henry the Eighth."

SAINT STEPHEN.

In the reign of the younger Theodosius, Lucian, a presbyter of Jerusalem, and the ecclesiastical minister of the village of Caphargamala, about twenty miles from the city, related a very singular dream, which, to remove his doubts,

had been repeated on three successive Saturdays. A venerable figure stood before him, in the silence of the night, with a long beard, a white robe and gold rod; announced himself by the name of Gamalial, and revealed to the astonished presbyter, that his own corpse, with the bodies of his son Abidas, his friend Nicodemus, and the illustrious Stephen, the first martyr of the christian faith, were secretly buried in the adjacent field. He added, with some impatience, that it was time to release himself and his companions from their obscure prison, that their appearance would be salutary to a distressed world; and that they had made choice of Lucian to inform the bishop of Jerusalem of their situation and their wishes. The doubts and difficulties which still retarded this important discovery, were successively removed by new visions: and the ground was opened by the bishop, in the presence of an innumerable multitude. The coffin of Gamalial, of his son, and of his friend, were found in regular order; but when the fourth coffin, which contained the remains of Stephen, was shown to the light, the earth trembled, and an odour, such as that of paradise, was smelt, which instantly cured the various diseases of seventy-three of the assistants. The companions of Stephen were left in their

peaceful residence of Caphargamala: but the relics of the first martyr were transported, in solemn procession, to a church constructed in their honour on mount Sion; and the minute particles of those relics, a drop of blood, (a phial of Stephen's blood was annually liquified at Naples, till he was superseded by St. Januarius) or the scrapings of a bone, were acknowledged in almost every province of the Roman world, to possess a divine and miraculous virtue. The grave and learned Augustin, whose understanding scarcely admits the excess of credulity, has attested the innumerable prodigies which were performed in Africa, by the relics of St. Stephen; and the marvellous narrative is inserted in the elaborate work of "the city of God," which the bishop of Hippo designed as a solid and immortal proof of the truth of Christianity.

SUPERSTITION AN ENGINE OF OPPRESSION.

Urlan Grandier, minister and Canon of Loudon in France, was a great preacher and a man of much literary merit. His sermons, which were honest and eloquent, drew on him the envy of the brethren in a neighbouring monastery; the consequence of which was, that he received sentence to suffer penance for a crime he did not appear to be guilty of, and was deprived of all

his benefices. Being relieved however from this unjust decree by the parliament of Paris, his enemies were obliged to find out new means for his destruction. In order to this, a nunnery of Ursulines, at Loudon, were prevailed upon to feign themselves possessed, and to accuse Grandier of being the magician. Cardinal Richlieu, then in full power, was a man of a vindictive temper; means were found to set him against the poor priest by insinuating that he was the author of a libel against his eminence. Although the piece was a mean performance, quite unworthy a man of Urban's genius, orders were sent for his prosecution, and twelve credulous judges were packed on purpose to try him. According to the Cardinal's wish, they condemned him, and the unfortunate man was burnt alive.

What a striking instance have we here, both of the weakness of a people, and of the malice of which a great minister may be guilty!

It is also one of the innumerable proofs which show, that wherever superstition prevails, the powerful are sure to make use of it to oppress and destroy the weak.

It is amusing enough to read the terms of Urban's indictment, as it was exhibited in a public court of judicature. It ran upon the deposition of Artaroth, a demon of the order of Sera-

phims, the chief of those who possess people. Easus, Celsus, Acaos, Cedon, and Asmodeus, of the order of Thrones; Alex, Zabulon, Nepthalimn, Charos, Uriel, and Orchas, of the order of principalities. These were the names that the nuns were taught to give to the imaginary spirits by which they pretended to be possessed.

At Grandier's execution, a large fly was seen to buz about his head. Some of his enemies having learning enough to know that Beelzebub signifies the prince of flies, it was immediately given out and believed, that Beelzebub was come for the soul of the malefactor!

PARSON PATTEN.

About half a century ago, Whitstable had a parson of the name of Patten, celebrated for his great oddity, great humour, and equally great extravagance. Once standing in need of a new wig, he went over to Canterbury, and applied to a barber, young in the business, to make him one. The tradesman, who was just going to dinner, begged the honour of his new customers company, to which Patten most readily consented. After dinner, a large bowl of punch was produced, and the reverend guest, with equal readiness joined in emptying it. When it was out, the wig maker was proceeding to business, and

began to handle his measure; when Mr. Patten desired him to desist, saying, he should not make his wig. "Why not?" exclaimed the astonished host, "Have I done any thing to offend "you, Sir?" "Not in the least," replied Patten; "but I find you are a very honest, good-natured "fellow, and I will take some one else in."

BOURDALOUE.

When the celebrated father Bourdaloue, who has sometimes been called the French Tillotson, was to preach on a Good Friday, and the proper officer came to attend him to church, his servants said, the father was in the study, and if he pleased he might go up to him. In going up stairs he heard the sound of a violin, and as the door was partially open, he saw Bourdaloue stripped to his cassock, playing a good brisk tune and dancing to it about his study. The officer was extremely concerned, for he esteemed the great man highly, and thought that he must be run distracted. However, at last he ventured to tap gently at the door. The father immediately laid down his fiddle, hurried on his gown and came to him; and with his usual composed pleasing look, said, "Oh, Sir, is it you?" The poor man as they were going down stairs could not help expressing his surprise at what he had

heard and seen.. Bourdaloue smiled, and said, "Indeed you may well be a little surprised, if "you do not know any thing of my way on these "occasions: but the whole of the matter was "this: in thinking over the subject of the day, "I found my spirits too much depressed to speak "as I ought to do, so I had recourse to my "usual method of music and a little motion. "It has had its effect; I am quite in a proper "temper, and can go now with pleasure, to what "else I should have gone in pain."

WHITFIELD.

Dr. Franklin, in his memoirs, bears witness to the extraordinary effect which was produced by Mr. Whitfield's preaching in America; and relates an anecdote equally characteristic of the preacher and of himself. "I happened," says the Doctor, "to attend one of his sermons, in "the course of which I perceived he intended to "finish with a collection, and I silently resolved "he should get nothing from me. I had in "my pocket a handful of copper money, three "or four silver dollars, and five pistoles in gold. "As he proceeded, I began to soften, and con- "cluded to give the copper. Another stroke of "his oratory made me ashamed of that, and de- "termined me to give the silver; and he finish-

" ed so admirably, that I emptied my pocket
" wholly into the collector's dish, gold and all.
" At this sermon, there was also one of our club;
" who, being of my sentiments respecting the
" building in Georgia, and suspecting a collec-
" tion might be intended, had by precaution
" emptied his pockets before he came from
" home; towards the conclusion of the discourse,
" however, he felt a strong inclination to give,
" and applied to a neighbour who stood near
" him, to lend him some money for the purpose.
" The request was fortunately made to, perhaps,
" the only man in the company who had the firm-
" ness not to be affected by the preacher. His
" answer was, 'at any other time, friend Hodgkin-
" son, I would lend to thee freely; but not now,
" for thee seems to be out of thy right senses."

SIMONY.

However the real crime of simony may differ from that of the word in its general acceptation, we find that the practise to which the church has annexed the appellation was not unknown in the third century; and the clergy sometimes bought what they intended to sell. It appears that the bishopric of Carthage was purchased by a wealthy matron, named Lucilla, for her servant Majorinus. The price was four hundred *Folles*

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Every *Follis* contained one hundred and twenty-five pieces of silver, and the whole sum may be computed at about two thousand four hundred pounds.

AN ABSENT GENIUS.

The Rev. George Harvest, minister of Thames Ditton, was one of the most absent men of his time. He was a good scholar, a lover of good eating, and a great fisherman; very negligent in his dress, and a believer in ghosts.

In his youth, Harvest was contracted to a daughter of the bishop of London; but on the day agreed upon for his wedding, being gudgeon fishing, he overstayed the appointed time, and the lady, justly offended at his neglect, broke off the match.

He used frequently to forget the prayer days; and would walk into church with his fishing rod and tackle, to see what could have assembled the people. In company, he never put the bottle round, but always filled when it stood opposite to him, so that he very often took half a dozen glasses in succession. Whenever he slept, he perverted the use of every thing; wrapt the hand towel round his head, put the night cap over the juglet, and went between the sheets with his boots on.

Once, being to preach before the clergy at a visitation, Harvest took three sermons with him in his pocket. Some wag contrived to get possession of them, unstitched them, and after mixing the leaves, sewed them up again into three separate sermons, as before. Mr. Harvest took the first that came to his hand; began delivering it; and, as may easily be imagined, lost the thread of his discourse. He was not insensible to the strange confusion in which he found himself entangled, but nevertheless continued till he had preached out, first all the churchwardens, and next the clergy, who thought he was taken mad.

On another occasion, having accompanied Lord Onslow, who was very fond of his company to Calais, they took a walk on the ramparts. Mr. Harvest, who, with all his peculiarities, was a man of learning and a deep metaphysician, fell to musing on some new theory of ideas, and strayed from his companion into the midst of the town. He could not speak a word of French, but recollecting that Lord Onslow was at the silver lion, he put a shilling in his mouth, and set himself in the attitude of a lion rampant. After exciting much wonder among the town's people, a soldier guessing what he meant by this curious hieroglyphical exhibition, led him

back to the silver lion, not sure at the same time whether he was restoring a maniac to his keepers, or a droll to his friends. With Mr. Arthur Onslow, the father of Lord Onslow, and speaker of the House of Commons, Mr. Harvest was also on terms of great intimacy. Being one day in a punt together on the Thames, Mr. Harvert began to read a beautiful passage in some Greek author, and throwing himself backward in an extacy, fell into the water, whence he was with difficulty fished out.

In the latter part of his life, no one would lend or let Mr. Harvest a horse, as he frequently lost his beast from under him, or at least out of his hands. It was his practice to dismount, and lead his horse, putting the bridle under his arm; sometimes the horse would pull away the bridle unobserved: and as often, it was taken off the horse's head by mischievous boys, and the parson was seen drawing the bridle after him.

When Lord Sandwich was canvassing for the vicechancellorship of Cambridge, Mr. Harvest, who had been his schoolfellow at Eton, went down to give him his vote. One day at dinner in a large company, his lordship, joking with Harvest on their schoolboy tricks, the parson suddenly exclaimed, "*A propos*, whence do you "derive your nickname of *Jemmy Twitcher*?"

"Why," answered his lordship, "from some "foolish fellow." "No, no," interrupted Harvest, "it is not some, but every body that calls "you so." On this Lord Sandwich being near the pudding, put a large slice on the doctor's plate, which instantly finding its way to his mouth, stopt him for the moment from uttering any more such *à-propos* observations.

CAPUCHIN FRIARS.

A Voiture broke down in a rough road, near the small town of Gondrecourt, and it became necessary to repair it. There was a good deal to do, and but few workmen: so that there was every prospect of a pretty long delay. The traveller desirous of filling up the interval agreeably, sauntered towards a Capuchin friary, which he espied at a little distance, very pleasantly situated on a rising mount. He rung the bell, and on one of the fathers making his appearance, politely stated the circumstance which caused his detention, and requested to be admitted in the mean while to partake of the hospitality of the convent. The Capuchins have little; but what they have, they bestow freely. They gave the stranger a welcome reception; and on entering into conversation with him, were greatly pleased to find that they had not, for a long time

received within their walls, a more agreeable or entertaining guest. On every thing he had something pertinent to say, and said it in such a way, as if it gave him a world of pains to differ in sentiment with any human being. During a plain dinner, of which they invited him to partake, the conversation turned on theology, or as it has been sarcastically termed the Capuchin philosophy. The stranger showed he knew almost as much about it as the fathers themselves; and seemed to know the more that he agreed with their opinions of the subject. They spoke of the different Capuchin houses in France, Germany, and Italy; the stranger proved to be better informed in this interesting part of geography than they could possibly have imagined, and was particularly happy in illustrating the talent which the sons of St. Francis have for finding out beautiful situations. Some traits were mentioned of the humility of the good St. Francis d'Assize; the stranger admired them, and admired in his turn some others of which the fathers were ignorant. The fraternity became in the end quite enchanted with their guest, and as the best service they could do him proposed that he should become one of their order. The stranger still meek and complying, replied that he would think of it, that he felt deeply

sensible of the honour which they proposed to him: that he was sorely afraid they judged too favourably of his mind and temper; but that he would institute a strict self-examination, and perhaps the day might e'er long arrive, when he would seek among them, that happiness which a vain world could never afford. A messenger now announced that the voiture was repaired and ready; the whole convent were in affliction, nor was the stranger suffered to part without an interchange of the warmest assurances of everlasting esteem and remembrance —The reader may be curious to know who the individual was who had thus gained the hearts of the Capuchins? It was M. de Voltaire.

MONKS OF SAINT BERNARD

The following is a recent instance of those charitable offices, which the pious monks of St. Bernard, from a sense of duty, as well as from the locality of their establishment, are in the habit of performing. A poor soldier travelling from Siberia to the place of his nativity in Italy, set out fromthe village of St. Pierre in the afternoon, in the hope of reaching the monastery by night fall; but he unfortunately missed his way, and on climbing up a precipice, he laid hold of the fragment of a rock, which, separating from

the mass rolled with him into the valley below, which the poor man reached with his clothes torn and his body sadly bruised and lacerated; being unable to extricate himself from the snow, and night having come on, he remained in that forlorn situation till morning. The weather was uncommonly mild for the season, or he must have perished. He spent the whole of two following days in crawling to a deserted hovel, without having any thing to eat. Two of the monks of St. Bernard, on their way to the village about sun set, were warned by the barking of their dog, and descried the man at a distance; they hastened to his succour, they found him at the entrance of the hovel, where he lay as if unable to cross the threshold, and apparently in a dying state from hunger, fatigue, and loss of blood. They raised him on their shoulders and carried him to the village, a distance of five miles through the snow. The man was about the middle size and robust; so that, independantly of his helpless condition, it required a considerable portion of strength, as well as management, to the brothers to reach their destination. At the village of St. Pierre, the poor traveller received every attention and assistance that his situation required.

RELICS.

It was universally believed during the earlier and darker ages of Christianity, that without some sacred relics of the saints and martyrs, &c. no establishment could be expected to thrive; and so provident had the persons been, who laboured in their collection, that there was not a single religious house but could produce one or more of those invaluable remains; though, unless we are to believe that most relics, like the Holy Cross itself, possesssed the power of self-augmentation, we must either admit, that some of our circumspect forefathers were imposed upon, or that St. John the Baptist had more heads than that of which he was so cruelly deprived, as well as several of their favourite Saints having *each* kindly afforded them *two* or *three* skeletons of their precious bodies; circumstances that frequently occurred, because, says Father John Ferand, of Anecy, "God was "pleased so to multiply and re-produce them, "for the devotion of the faithful!"

Of the number of these relics that have been preserved, it is useless to attempt a description, nor, indeed could they be detailed in many volumes: yet it may gratify curiosity to afford a brief account of such as, in addition to the head of St. John the Baptist, were held in the greatest

repute, were it for no other reason than to show how the ignorance and credulity of the commonalty have, in former ages, been imposed upon.

A finger of St. Andrew
A finger of St. John the Baptist;
The thumb of St. Thomas;
A tooth of our Lord:
A rib of our Lord, or, as it is profanely styled, of the *Verbum caro factum*, the word made flesh;
The hem of our Lord's garment, which cured the diseased woman;
The seamless coat of our Lord:
A tear which our Lord shed over Lazarus;—it was preserved by an angel, who gave it in a phial to Mary Magdalene;
The rod of Moses, with which he performed his miracles;
The spoon and pap dish of the Holy Child;
A lock of hair of Mary Magdalene;
A piece of the chemise of the Virgin Mary, still to be seen in the cathedral of Sens;
A hem of Joseph's garment;
A feather of the Holy Ghost;
A finger of the Holy Ghost:
A feather of the angel Gabriel;
A finger of a Cherub;

The water-pots used at the marriage in Galilee;
The slippers of the antediluvian Enoch:
The face of a Seraph, with only part of the nose;
The *snout* of a Seraph, thought to have belonged to the preceding:
A coal that broiled St. Lawrence;
The square buckler, lined with 'red velvet,' and the short sword of St. Michael;
A phial of the 'sweat of St. Michael,' when he contended with Satan;
Some of the rays of the Star that appeared to the Magi;
Two handkerchiefs, on which are impressions of our Saviour's face; the one sent by our Lord himself as a present to Agbarus, Prince of Edessa; the other given at the time of his Crucifixion to a holy woman, named Veronica:
With innumerable others, not quite consistent with decency to be here described.

The miracles wrought by these and other such precious remains, have been enlarged upon by writers, whose testimony, aided by the *protecting care* of the Inquisition, no one durst openly dispute who was not of the 'Holy Brotherhood;' although it should appear, by the confessions of some of those respectable persons, that "instances have occurred of their failure," but that they always "recovered their virtue, when,"

as Galbert, a monk of Marchiennes, informs us, "they were flogged with rods, &c.!"

SAINT VINCENT DE PAUL.

The annals of the world scarcely furnish an instance of such a benefactor to humanity as St. Vincent de Paul. He was the son of a day-labourer in Gascony; and when about thirty years of age was taken prisoner, and carried to Tunis, where he continued two years a slave. Having escaped into France, he entered into holy orders, and devoted himself to the service of the unhappy persons condemned to the gallies. The reform which he effected, the decent and resigned demeanour which he produced in them, and the alleviation of their sufferings which his charitable exertions in their favour obtained, were truly surprising. On one occasion, a poor young man having for a single act of smuggling, been condemned to the gallies for three years, complained to him in such moving terms of his misfortunes, and of the distress to which it would reduce his wife and infant children, that St. Vincent substituted himself in his place, and worked in the gallies eight months, chained by the leg to the oar. The fact was then discovered and he was ransomed. This circumstance was judicially proved, and he always retained in one of his

legs a soreness from the chain which he had worn.

St. Vincent de Paul established the foundling hospital at Paris: and by a single speech which he made for it, in a moment of distress, he raised an instant subscription of forty thousand French livres. In the war of the league, several thousand German soldiers, who had been seduced by great promises into the army of the league, were placed in Paris and its neighbourhood; and the war proving unsuccessful to those who had engaged them, they were abandoned, and left to perish. St. Vincent stirred up such a general spirit of charity in their behalf, as enabled him to provide for their immediate subsistence, and to send them back clothed and fed, to their own country. The calamities of the same war were terrible in Champagne, Picardy, Lorraine and Artois; and a year of great scarcity coming on, famine and pestilence ensued: numbers perished of hunger, and their bodies lay unburied. Information of this scene of woe being carried to St. Vincent, he raised a subscription of twelve millions of French money, five hundred thousand pounds sterling, and applied it to the relief of the wretched objects. These and a multitude of other acts of benificence were proved on his canonization by pope Clement

XII; and Bossuet, in his letter of solicitation, dwells on them with great eloquence.

DEAN SWIFT.

A friend came one morning to see Dean Swift in Dublin. The dean requested him to sit down, "No," he replied, "I cannot stay, I must go "immediately to the park, to prevent two gen- "tlemen from fighting a duel." "Sit down, sit "down," said the dean, "you must not stir, "let them fight it out, it would be better for the "world that all such men should kill one an- "other."

REVEREND P. SKELTON.

While the Rev. Philip Skelton, of facetious memory, was in Dublin, the oakboys, a society of rebels thus denominated in Ireland, seized on Arthur Johnston, Esq. of Enniskillen, a gentleman of a stiff temper, worth five hundred a year. They then ordered him to swear to be true to their cause, and so on; but he refused obstinately; on which they put a rope about his neck, and were on the point of hanging him, when one Simpson, a supernumerary gauger, who afterwards got a commission in the army, bursting in on them with a pistol, rescued him out of their hands. Skelton, on his return,

met Mr. Johnston, in the streets of Enniskillen, and putting his hand in his pocket, took out a shilling, and gave it to him, saying, "here, take "this, I gave a shilling to see a camel in Dublin, "but an honest man is a greater wonder in the "county of Fermanagh."

To a gentleman, who told him once, he expected to represent that county in parliament he said, "aye, they are all a parcel of rascals, "and a rascal is fittest to represent them."

NORMAN CURATE.

Mrs. Stothard, in her letters from Normandy, gives the following account of the hospitable manners of the Curè of Josselin. "We had no "sooner informed him that we were English "travellers, than the Curé rose from his seat, "and welcomed us with cordial hospitality. "The Curè then informed us that he had passed "ten years in England, during the emigration "of the French, and had returned to his own "parish of Josselin at the short peace. 'You "are English people,' said the old gentleman; "'the English shall ever be welcome to rest at "my house; I came into their country when I "was driven from my own; I had neither friends, "money, nor their language; for the first three "years I eat my daily meal at their cost.

" taught them my tongue, and they regarded
" me as a brother: for ten years I was supported
" by their notice, and protected by their laws;
" gratitude opens my door at the approach of
" any of their nation.' The venerable man
" came forward, seated us close to the fire, and
" ordered more faggots to replenish it. He
" pressed us to leave the inn, and begged we
" would take up our residence at his house.
" This we declined, but promised to breakfast
" and dine with him the next day, in compliance
" with his invitation, given in *English*, that we
" would take with him *the luck of the pot*. Ac-
" cordingly, the next morning we presented
" ourselves at the door of Monsieur le Curè,
" who received us in his state apartment: it
" was hung with old tapestry, and decorated
" with a few family portraits, languishing in the
" full bottomed wigs of Louis the fourteenths
" time: the oaken floor was so nicely waxed,
" that I nearly slipt down while Monsieur hand-
" ed me to the great chair at the upper end of
" the room, which I found he considered the
" most ceremonious seat.

" Monsieur le Curé is a complete character,
" hospitable and kind. He related to us an
" anecdote that evinced both his good nature
" and the extreme simplicity of his character;

" during the late war, a person belonging to an " English ship, induced by motives of curiosity, " landed on the coast of Brittany, without ap- " prehending danger; of course he was imme- " diately seized on suspicion of being a spy, and " marched up the country. The escort arrived " at Josselin with the prisoner in a most dis- " tressed condition, his shoes being actually " worn off his feet; they brought him before " Monsieur le Curé, who commenced his inter- " rogation with, 'You are an Englishman. " What is your name?' 'My name,' replied the " the prisoner, 'is B****.' 'B****,' said Mon- " sieur, 'surely I must know that name. Stop " a moment, I will return to you immediately. " Away went the Curé to consult the old court " calendar; and there finding Lord B****, Peer " of the Realm, returned back to the ragged " prisoner, convinced of his identity with the " nobleman in question.

" 'My Lord,' said the old gentleman, 'Why " do you conceal your rank? Of what use can it " be? What is your motive for doing so? Your " name you say is B****. You are a gentleman; " and I find in my court calendar, Lord B****, " Peer of the Realm. Now, if you are Lord " B****, I will furnish you with money and " necessaries, and use the interest I have with

" my friends at Paris, to get you out of France.'
" 'I thank you, Sir,' replied the prisoner, 'I am
" certainly Lord B****, as you say I am: and
" if you will perform what you have so kindly
" offered, the money shall be returned when I
" arrive in England, by any means you may
" point out.' All succeeded to the prisoner's
" desire; and the money was honestly returned
" to the good Curé, who prides himself upon his
" own sagacity, and the great benefit arising
" from the old court calendar brought from En-
" gland sixteen years since."

BISHOP HOUGH.

It is related of bishop Hough, that he always kept a thousand pounds in his house, for unexpected occurences. One day the collectors for a public charity, applied to the bishop for his contribution. He immediately told his steward to give them five hundred pounds. The steward made signs to his master, intimating that he did not know where to get so large a sum. "You
" are right," said the benevolent bishop, "I
" have not given enough, give the gentlemen a
" thousand; you will find it in such a place,'
directing him to where the money was kept.

MIRACLES OF THE DARK AGES.

Richard, surnamed de Wicke, from the place of his nativity in Worcestershire, was descended from such humble parentage, that he was compelled to assist in manual labour for support. Being a youth of uncommon promise, he was much noticed by the ecclesiastics of his time, and afterwards became bishop of Chichester. The stories told of him, by the monkish writers, are numerous, and, in some instances, impious. Our Saviour, by a divine miracle fed the multitude from five loaves and two little fishes; but St. Richard is alleged to have blessed only one loaf, and instantly augmented it so as to satisfy the hunger of upwards of three thousand persons!

REVEREND PHILIP SKELTON.

This divine when arguing with a methodist preacher, much distinguished for his liberality, demanded of him. "Do you advise Presbyte-"rians to go to meeting, and Church people to "go to Church?"—"Yes." "Well then," said he, "your religion is not the same as St. Paul's; "for he says, Be ye all of one mind one with "another."

INTREPID PRIEST.

In the year 1148, the Venedi having overrun the whole province of Wagraa, came before the little town of Susle, which at that juncture had not above an hundred men in it. The Venedi troops, consisting of three thousand men, set fire to all the avenues, and began to attack the place with the utmost fury; but perceiving, by the brave resistance of the townsmen, that they should pay dear for their conquest, they proposed a capitulation, and offered not to touch the lives or limbs of the inhabitants, on their laying down their arms and quitting the fortress.

The people in the town were eager to close with these conditions; when a priest named Geslau, thus harangued them. "Countrymen, "consider well the consequences of surrender- "ing. Do you imagine such submission will "save your lives? That there is any faith in "these barbarians? Can you be ignorant that "of all foreigners, the Venedi hate the Friscans "the most? Our very name they hold in detes- "tation. I conjure you, my friends, by the great "Creator of the earth, who is able to protect us "against any numbers, I conjure you to exert "your strength and to renew your efforts. "Whilst within this fence, we are masters of "our hands, masters of our weapons, and have

"hopes of saving our lives, but once disarmed, "our fate will be an ignominious death. Take "then your swords, which the enemy would "fain get from you without fighting; drench "them in their blood; revenge your slaughter- "ed friends and relations; give these strangers "a sample of your courage; make them feel "you are men, and determine to sell your lives "as dear as possible."

These words he seconded, with a suitable action; for throwing open the gates, he rushed towards the enemy, laid numbers of them at his feet, and though he lost an eye, and was wounded in the body, continued fighting with indefatigable impetuosity: when the townsmen joined him, and repulsed the enemy, notwithstanding a vast superiority of numbers.

ENGLISH AUCTION SALES.

Extracted from an American Paper. "In "one of our last English Papers we notice, "among other property to be disposed of at a "public sale, that a congregation of the estab- "lished church was knocked down to the high- "est bidder for two thousand three hundred and "fifty pounds sterling, or, in the words of the "advertisement, that sum was given for 'the "next presentation to a Vicarage with an in-

" come of six hundred pounds per annum, the " present incumbent being fifty-nine years of " age.' We can imagine that an experienced " auctioneer would find some difficulty in putting " up such an article. A lot of human souls " would puzzle a man accustomed to deal in " bale goods, and he might find himself embar- " rassed for language to tempt the reverend " speculators to offer an adequate price for the " singular commodity in the market. A simple in- " experienced publican could only say, 'how " much is offered, reverend traders in souls, for " this parcel of church-going, tithe-paying pa- " rishioners?—Two thousand pounds.—What, " no more for this profitable congregation? " Why, Gentlemen, it is not half the value— " three hundred and fifty pounds more—dog " cheap still. Why, only two thousand three " hundred and fifty pounds, for the power to " save or damn so many honest christians? Is " no more bid?—Going—going—gone.' In our " uncivilized country, this would be rather " shocking, but in England, it is quite the re- " verse. The salvation of half the kingdom is " regularly in the market, and christian congre- " gations are bought and sold as we dispose of " hardware or piece goods; and yet these traf- " fickers in what is holy and important in this

" world and the next, think that they are entitled " to revile us because we sell the labour of " blacks. Such is the force of names and power " of prejudice."

CHEATING CONSCIENCE.

When Lully, the celebrated composer, was once dangerously ill, his friends sent for a confessor; who, finding his situation critical, and his mind much agitated and alarmed, told him there was only one way by which he could obtain absolution, and that was, by burning all that he had composed of an unpublished opera. Remonstrance was in vain, Lully burnt his music, and the confessor withdrew. On his recovery, a nobleman, who was his patron, calling to see him, was informed of the sacrifice which he had made. "And so," said he, "you have burned " your opera; and you are really such a block-" "head as to believe in the absurdities of a " monk?" "Stop, my friend, stop," said Lully, whispering in his ear, "I knew very well what " I was about—" *I have another copy.*"

NOWELL.

The celebrated Nowell, one of the fathers of the English reformation, when dean of St. Paul's, offended queen Elizabeth by something which

fell from him while preaching. Her majesty, however, quite confounded the poor dean, by calling aloud to him from her seat, "to retire "from that ungodly digression, and return to "his text."

EPISCOPAL STRICTNESS.

The following story of a bishop's examining a young man for orders was frequently related by the late Rev. Philip Skelton. He happened to come to the bishop's house too late to be examined by the arch-deacon with the other candidates. However, his lordship said to the young man, "as I have a regard for you, I will examine "you myself." Accordingly he brought him up to his study, which was lined with books, and made him sit down at a table that was covered with huge folios and quartos. Immediately his lordship set down opposite to him, and thus, as Skelton said, hostilities commenced. His lordship's first question was, "Pray, Sir, how old is "this world we live in?" The young man answered he could not tell. "A very sensible "answer," his lordship gravely replied, "for "the septuagint says one thing, the Hebrew "another, and the Talmud another: in "fact no two of them are agreed among themselves about the age of the world, and there-

"fore, your answer is the most sensible imagi-
"nable." He then asked him again, "how old
"is the new world? The young man said, na-
turally enough, he did not understand the ques-
tion. "I mean," his lordship said, "how long
"is it since America was discovered?" The
candidate then answered at a guess, it was so
long, but happened to be fifty years either in or
over. "Very well, very well," replied his lord-
ship, "you are within fifty years of it, which is
"no great distance upon my word: this is
"enough." Thus the examination concluded;
parturiunt montes. When his lordship came
down to the rest of the candidates, he said to
them, "Gentlemen, I had some notion of each of
"you writing a little piece of composition, as is
"usual on such occasions; but I have thought
"better of it now, and in place of it, I will only
"ask you to listen to a piece of advice I will
"give you after dinner, relating to your behaviour
"as clergymen, which will be more useful to
"you, and more pleasing to me, than any non-
"sense you can write." His lordship, then,
after dinner, according to his promise, gave
them this advice. "You may think," he said,
"that good preaching will make you agreeable
"to your people; but here, I must tell you,
"you are quite mistaking; it is not for this they

" will like you; but I will teach you a method " of gaining all their favours. Look out for some " humourous jest book, and pick out all the " droll stories you meet with in it, and get them " by heart. Then, if you be able, make some " new ones of your own with all the circum- " stances of time and place, and the like; in- " deed, if I had leisure, I could tell you a few of " my own making, which might serve you on oc- " casions. Take care also to recollect, if possible, " every witty thing you hear in company, and " fix it in your memory. Thus equipped you " will be well qualified to do the duties of your " parish. For when you go to christenings, " marriages, or wakes, you may easily entertain " every one present, by your witty jokes, and " droll stories, with which, you know your head " will be full; so that your company will be " sought for, over the whole parish. With re- " spect to your conduct in church," his lordship continued, "I have a word or two to say to you, " if you happen to make a blunder in reading " prayers or preaching, do not stop to rectify it: " but go boldly on: for 'tis ten to one, if a single " person in the whole church be listening to a " word you say; but if you stop, and go back " on the word, and begin to hum and haw, the " hearers will immediately prick up their ears

" and whisper to one another, ah, the curate's " out, the curate's out, and thus you will be ex- " posed to ridicule."

It is scarcely necessary to apprise the reader that the heroes of the above tale were Irish.

FIGHTING PRELATE.

Peter de Dreux, cousin german to the king of France, and bishop of Beauvois, being taken in arms by Richard the First of England, was imprisoned and fettered by him for personal injuries during his own captivity. Pope Celestine the third, wrote to the king a gentle remonstrating letter in favour of the prelate, which the king answered by sending the bishop's helmet and armour to Rome, with these words from the Holy Bible: " Know now whether it be thy son's coat " or no." Genesis37, 32. This answer, so just and so appropriate, put a stop to the pope's intercession, and he replied, " that the coat the king " had sent, did not belong to a son of the church " but of the camp; and the prisoner therefore " was at Richard's mercy."

ARCHBISHOP WARHAM,

This eminent man, who was a native of the same county as William of Wykeham, was educated at the colleges which the latter had founded

first at Winchester, and afterwards at Oxford. In the university he was so highly distinguished that at an early age, in 1488, he was appointed to the superintendence of the civil law school. Having acquitted himself highly to the satisfaction of king Henry VII. in an embassy to the duke of Burgundy, who was supposed, but erroneously, to be a protector of Perkin Warbeck, he was on his return in 1493, appointed chancellor of Wells, and soon afterwards master of the rolls. The career of fame being now open, his honours were rapidly accumulated. In the year 1502, he was made keeper of the great seal; then Chancellor; in 1503 he was raised to the see of London, and in 1503—4, he was enthroned archbishop of Canterbury; this dignity he enjoyed for twenty-eight years, and expired in 1552 at St. Stephen's, near Canterbury. Like all his contemporaries who raised themselves by their learning and abilities, to honours in the state, Warham was a munificent patron of literature; Erasmus in particular was deeply indebted to his protection. It was however rather his qualities as a Christian, than his attainments as a lawyer and divine, that raised the character of this prelate so very highly in the estimation of the public and posterity.

WARHAM.

BISHOP BURNET.

Bishop Burnet, from absence of mind, drew a strong picture of herself to the duchess of Malborough. Dining with this celebrated lady after the disgrace of her husband, Burnet was comparing him to Belisarius. "But how," said she, "could so great a general be so abandoned." "Oh, Madam," replied the bishop, "do you not "know what a brimstone of a wife he had?"

A LIST OF RELICS, TO BE SEEN IN THE CHURCH OF DOBBERAN.

A village in the Duchy of Mecklenburg, situate two miles from the Baltic.

In the church of Dobberan are still preserved many of those relics so much respected in popish times. They are shown now as a curiosity, and a mark of the ignorance and superstition of former ages. The list of them is as follows:—

A small quantity of flax, which the Virgin Mary had for spinning.

A bundle of hay, which the three Wise Men of the East had for their cattle, and left behind them at Bethlehem.

A bone of Ignatius Loyola, the founder of the Jesuits.

A piece of poor Lazarus's garment.

A bone of St. Christopher, and the first joint of his thumb.

The shoulder blade of the said St. Christopher.

A piece of linen cloth, which the Virgin Mary wove with her own hands.

A piece of the head belonging to the fish mentioned in Tobit.

The napkin which the bridegroom made use of at the marriage in Cana of Galilee.

Some bones of Mrs. Adams, grandmother of an Abbot of Dobberan.

A hair of St. Jerome's mustachios.

Part of Judas' bowels, which gushed out as he burst asunder.

The scissars with which Dalilah cut off Sampson's hair.

A piece of the apron which the butcher wore when he killed the calf, upon the return of the prodigal son.

One of the five smooth stones which David put into his bag when he went to encounter the giant Goliah.

A branch of the tree on which Absalom hung by the hair.

The head of St. Thomas the Apostle.

The head of St. Paul.

The head of St. Peter.

A piece St. Peter's fishing net.

This collection they preserve with as much care as if it contained a most valuable treasure. The professor told an English traveller that one of the principal relics had been stolen in the last century; and it was no less than a quill of the Angel Gabriel's wing

DOCTOR PRIDEAUX.

The facetious Mr. Graves informs us, in his "Spiritual Quixote," that when the learned Humphrey Prideaux (as the story goes) offered his life of Mahomet to the bookseller, he was desired to leave the copy with him for a few days for his perusal. The bookseller, who had not the learning or taste of a modern artist, having consulted with his learned gazetteers, who were highly pleased with the performance, told the doctor, at his return, "Well, Mr. Whats' your "name, I have perused your manuscript; I don't "know what to say of it; I believe I shall ven- "ture to print it; the thing is well enough; but "I could wish there were a little more *humour* "in it."

This story is more briefly told in a note, in Swift's Works, where the book is said to have been Prideaux's "Connexion of the History of "the Old and New Testament," in which it

must be confessed, the difficulty of introducing *humour* is more striking.

ABSENCE OF MIND.

A very absent divine, finding his sight begin to fail, purchased a pair of spectacles, and on the first day of using them, preached for a brother clergyman, but was observed to have them at the top of his forehead during the whole sermon. "So you have at last taken to spectacles, "doctor?" said a friend after the service. "Yes," returned the unconscious absentee, "I found I "could not do without them, and I wonder now "I never used them till to day."

SAINT NICHOLAS.

St. Nicholas, or Nicolas, whose festival is noticed in our reformed calendar, was once in this country, as he is still in most parts of the continent held in the highest veneration. His true and genuine history marks him to have been conspicuous through life for piety, meekness, charity, and every other of the softer and more amiable qualities.

When he was an infant, and consequently dependent upon the sustenance with which Providence has so bountifully provided the female parent, he never could be induced to receive

such natural support on Wednesdays or Fridays: a virtuous and exemplary attention to the ordinances of the church, which marked him—justly, could we but believe the fable—" as a *pattern* "*for future infants,*" and caused him to be regarded as *their* peculiar saint and patron under the endearing title of 'Child Bishop!"

St. Nicholas, as the Child bishop, is usually depicted, in *Roman Catholic countries,* surrounded by naked children: or, in some instances, with the emblematical device of *two boys in a tub;* the cause of which latter has been very minutely explained by an Italian author, who, for the edification of the papists, published this saint's life in the year 1645. "The fame of St. Nicholas's "virtues was so great," says the ingenious writer, "that an Asiatic gentleman, on sending "his two sons to Athens for education, ordered "them to call on the bishop for his benediction; "but they getting to Myra late in the day, "thought proper to defer their visit until the "morrow, and took up their lodgings at an "inn, where the landlord, to secure their bag- "gage and effects to himself, murdered them "in their sleep, and then cut them in pieces, "salting them, and putting them into a pickling "tub, with some pork which was there already, "meaning to sell the whole as such. The bis-

" hop, however, having had a vision of this im-
" pious transaction, immediately resorted to the
" inn, and calling the host to him, reproached him
" for his horrid villainy. The man, perceiving
" that he was discovered, confessed his crime,
" and entreated the bishop to intercede in his
" behalf to the Almighty for his pardon: who,
" being moved with compassion at his contrite
" behaviour, confession, and thorough repen-
" tance, besought Almighty God, not only to
" pardon the murderer, but also, for the glory
" of his name, to restore life to the poor inno-
" cents who had been so inhumanly put to death.
" The Saint had hardly finished his prayer, *when*
" *the mangled and detached pieces of the two youths*
" *were by divine power, re-united, and, perceiving*
" *themselves alive, threw themselves at the feet of*
" *the holy man, to kiss and embrace them*; but the
" bishop, not suffering their humiliation, exhort-
" ed them to return their thanks to God above for
" this mark of his mercy, and gave them good
" advice for the future conduct of their lives;
" and then, giving them his blessing, sent them
" with great joy, to prosecute their studies at
" Athens."

Many free schools were established for the instruction of youth, under the patronage of St. Nicholas, their great friend; and before the Re-

formation, the election of what was known by the title of BOY BISHOP, or EPISCOPUS PUERORUM, in our several cathedrals, has been generally considered to have sprung from the alleged extraordinary attachment of the saint, to infantine virtue; though it must be confessed that it has been much more probably accounted for. In the early ecclesiastical policy of the Romish church, it was usual to substitute christian rites for others of a heathenish nature, which they found in existence, in order the more securely to induce a change in the religious creed of our barbarous forefathers, when probably a more rational mode would never have been effective. Thence we find so many remains of *Druidical* and old Roman superstitions still preserved among christian nations, which neither time, nor the improved state of intellectual acquirements, have been able to eradicate.

The ancient religion of the Britons, as well as of the Gauls, was wholly Druidical, and they had accordingly, varying only in title, popes, cardinals, and all other similar orders. When the task of conversion was first essayed, to ridicule these absurd institutions, the christian bishops introduced about our Christmas season, when festivity was peculiarly licenced, a holiday denominated FESTUM FATUORUM, or the fool's

holiday: this had an allusion to the Roman SATURNALIA, but was, at the same time, in contempt of that superstition, as well as of the Druidical ceremonies. Among other absurdities, therefore, ARCH-DRUIDS, and all their subordinate assistants, were solemnly chosen among children, and much adoration paid to them: whereby to wean the minds of the people from the respect they had been accustomed to pay to these severe and arbitrary rulers. And it is to be lamented, that when the end had been accomplished, which was originally intended, the practice was not discontinued, instead of having been tolerated and suffered to hold out for derision the bishops and other dignitaries of the very church that had originated their existence, for an express contrary purpose. This holiday, however, continued until the middle of the sixteenth century, under the additional various titles of FESTUM KALENDARIUM, HYPODIACONORUM, STULTORUM and LIBERTAS DECEMBRICA; and even to that period, or perhaps later, the people used to assemble in the church in marks, to elect their child pope, or bishop, practising every species of profligate mockery, and indulging in the extremes of licentiousness; the priests themselves joining in the abomination, and even exceeding the laity in ridiculing their holy function.

At what precise time this custom was first instituted has eluded research, but it was undoubtedly very ancient, and originated on the Continent, from whence it was transplanted to this country. In the year 1512, Colet the Dean of St. Paul's, expressly ordered that the scholars on that foundation should, every Childermas, *come to Paule's Churche, and heare the Childe Byshop's Sermon.* (Warton's History of English Poetry.) Henry the Eighth had the credit of prohibiting this silly puerility.—and since that period these *unfittinge and inconvenient usages, which tend rather to derysyion than enie true glorie to God, or honor of his Sayntes,* have been discontinued, excepting for a short interval in the reign of the popish Mary, who not only revived that, but numerous other similar absurdities.

Sir John Hawkins, in his History of the Science and Practice of Music, affords an account of the ceremony at SARUM, which, with some small variation, may be regarded as applying to our cathedrals at large. 'He, the boy bishop, was to be elected from among the choristers, on the anniversary of St. Nicholas, being the 6th day of December; he was invested with great authority, and had the state of a Diocesan bishop, from the time of his election until Innocent's Day, as it is called, being the 28th of the same month. He

was to bear the name, and maintain the state of a bishop, habited, with a crosier or pastoral staff, in his hand, and a mitre on his head. His fellows, the rest of the children of the choir, were to take upon them the style and office of prebendaries, and yield to the bishop, canonical obedience: and, further, the same service as the very bishop himself, with his dean and prebendaries, had they been to officiate, were to have performed, the very same, mass excepted, was done by the chorister and his canons, upon the eve and holiday. The use of Sarum required also, that upon the eve of Innocent's day, the chorister bishop with his fellows, should go in solemn procession to the altar of the Holy Trinity, in copes, and with burning tapers in their hands; and that, during the procession, three of the boys should sing certain hymns mentioned in the rubric. The procession was made through the great door at the west end of the church, in such order, that the dean and canons went foremost, the chaplain next, and the bishop, with his little prebendaries, last; agreeable to that rule in the ordering of all processions, which assigns the rearward station to the most honourable. In the choir was a seat or throne for the bishop; and, as to the rest of the children, they were disposed on each side of the choir, upon the up-

permost ascent. And so careful was the church to prevent any disorder, which the rude curiosity of the multitude might occasion, in the celebration of this singular ceremony, that their statutes forbid all persons whatsoever, under pain of the greater excommunication, to interrupt or press upon the children, either in the procession, or during any part of the service directed by the Rubric; or any way hinder or interrupt them in the execution or performance of what it concerned them to do. Farther it appears, that this infant bishop did, to a certain limit, receive to his own use, rents, capons, and other emoluments of the church.—In case the little bishop died within the month, his exequies were solemnized with great pomp; and he was interred, like other bishops, with all his ornaments.' One instance of which attention, Sir John might have added, to the remains of a boy who died during the continuance of his jurisdiction, may be seen near the west end of Sarum cathedral church, where is the figure of a youth, clad in the episcopal habit, standing on a monster, with a lion's head, and the tongue and tail of a dragon; in allusion to the expression of the Psalmist—"*Conculcabis leonem et draconem*;" Thou shalt tread on the lion and the dragon. To these mockeries of an ecclesiastical import, succeeded

others having a political tendency, over which the "Abbot of Unreason, Abbot of Misrule," or, as he was subsequently called, the "Lord of "Misrule," held pre-eminent sway. This "Prince" regulated the sports and pastimes of the court, throughout the Christmas holidays, by the express *appointment of the Council*, and by degrees the nobles each retained a similar jocular personage in his establishment. From them the custom spread to the city, and at length descended to almost every little parish throughout the kingdom, where, aping the follies of the great, the rustics used to "chuse them a "grand Captaine of mischiefe, whom they in- "noble with the title of *Lord of Misrule*, and "him they crown with great solemnity," and "adopt for their kinge."—(Anatomie of Abuses Philip Stubs, 1595.)

St. Nicholas was likewise venerated as the protector of Virgins; and there are, or were until lately, numerous fantastical customs observed in Italy and various parts of France, in reference to that peculiar tutelary patronage. In several convents it was customary, on the eve of St. Nicholas, for the *Boarders* to place each a silk stocking at the door of the apartment of the Abbess, with a piece of paper inclosed, recommending themselves to "Great St. Nicholas of

"Her Chamber;" and the next day they are called together to witness the Saint's attention, who never failed to fill the stockings with sweetmeats, and other trifles of that kind, with which these credulous *Virgins* made a general feast. Many of the Italian nobles had a practice called *Zapata*, (the Spanish for a *Shoe*), which somewhat resembled this foolery;—carefully watching their opportunity, they used to place in the slippers or stockings of persons they wished to honour, some present of dress or trinkets, which on the morning of this Saint's day, were meant to surprise and gratify their visitors. Both usages appear to have taken their rise from the same fable. A gentleman, it would appear, of noble descent, had, by some casual misfortune, become so reduced by penury and want, as even basely to propose to his three daughters to abandon themselves to a life of profligacy for their mutual support. St. Nicholas, shocked at such threatened degradation of the female character, resolved to interpose his kind assistance for the relief of these distressed damsels, and accordingly threw into the chamber of the gentleman, a *stocking* containing a portion for his eldest daughter, who, thus happily provided for, was speedily disposed of in wedlock; the second in due time, received the like assistance, and

afterwards the third, by which means they were all rendered happy in the choice of their hearts!

St. Nicholas, styled in several of the legends, "the glorious Confessor," was not the patron of infants and of virgins only; he had also the peculiar honour of being worshipped by *Seafaring men* of every denomination. In illustration of this fact, it is worthy of notice, that there is scarcely a place of any note around our coast, or adjoining the principal rivers, but has some sacred edifice *dedicated to him.* The first churches built at Great Yarmouth, and others of the most ancient sea ports, were put under his protection, and enriched by offerings from *Mariners, Fishermen, &c.* as well as by merchants trading *beyond sea.* In other countries the like attentions were paid to the Saint, as being peculiarly propitious to all connected with a seafaring life; and we find that Charles the Third of Naples instituted an Order for the advancement of navigation, called the *Argonauts of St. Nicholas*; while in Russia in particular, numerous places of devotion were dedicated to this Saint, to afford voyagers of every kind, ample opportunities of praying or returning thanks, for prosperous voyages. He is indeed generally held as the Great patron of the Russian Empire.

The reason of St. Nicholas having been the

Saint most revered by mariners, is accounted for by that part of his life written by the monks, whereby we are assured, that he not only by his prayers abated a tempest, and preserved the ship in which he was voyaging to the Holy Land, but, upon another occasion, personally appeared to some mariners, who in a storm had invoked his aid, and saved them from perishing, although it is worthy of remark, that he was then living, and in a distant region!

Numerous churches, not on the coast, were also placed under the patronage of St. Nicholas, but this is to be accounted for, principally from the power of the Dominicans, who, for causes which have eluded research, adopted him as their *Peculiar Tutelar Saint*; while the dedication of KING'S COLLEGE, CAMBRIDGE, to this Saint and the Virgin Mary, by Henry the sixth, is attributed to the circumstance of that prince, having been born on the anniversary of St. Nicholas, who, by the superstition of the times, was therefore considered as having *presided at his birth*. Even the Muscovite Laplanders, have been taught to hold St. Nicholas, in veneration: and to this day place in the coffins of their deceased relatives, small images of that Saint, whom they regard as one of the most able and strenuous advocates for the dead.

RIVAL CANDIDATES.

Two candidates of the name of Adam and Low, preached probation sermons for a lectureship, which was in the gift of the congregation. Mr. Low preached in the morning, taking for his text, "Adam, where art thou?" and made a very excellent sermon, with which the congregation appeared much edified. Mr. Adam, who was present, preached in the evening, taking for his text the passage immediately following that of his rival. "*Lo*, here am I." This impromptu, and his sermon, gained Mr. A. the Lectureship.

FRENCH CLERGY.

The fear of assassination by the Popish clergy, which from various circumstances Henry the Fourth entertained, is said to have occasioned ecclesiastics being prohibited from attending the French court in their canonical dress, lest, in his time, they should have worn a concealed dagger which enthusiasm or superstition might have induced them to employ. By others however, this regulation is said to have been dictated by the jealous vanity of Louis XIV. That monarch piqued himself highly on his personal beauty, and always wished it to be considered, what he really was, the handsomest man in his realm. But the Cardinal de Polignat had as

imposing, as noble a mein, with a finer bust, but unfortunately most ill-formed legs, and Louis XIV, that he might not be eclipsed by the cardinal, took care that his legs should be seen, by forbidding the clergy to appear in their robes at court.

EPITAPHS.

The heir of the Duke of Penthièrre died in 1764, a victim to his irregularities, and particularly to his attachment to Madamoiselle Mire, a lady eminent for her musical talents. The Parisian wits, who laugh at every thing, made the following ingenious epitaph, composed of five musical notes, which are supposed to be engraven on his tomb.

Mi, Re, La, Mi, La,
Mire has placed him there.

CEMETERY OF PERE LA CHAISE.

Nothing can be more striking and affecting to the imagination, than the cemetery of Pére la Chaise at Paris, It is only sufficient to go there, to be convinced how true the affection which the mothers, sons, and sisters of France, have for each other. How simple, and yet how tender the inscriptions upon the tombs. There the sister goes to renew the tender recollection of

her sister, and the son to place a garland over the grave of his mother. With the English, the dead are scarcely ever visited, and seldom remembered; but it is not so with the French, who do not think it inconsistent to mix the kindest feelings to their relations, with the sociability of a large circle. The tombs and graves in the cemetery are kept in the highest order and repair, and almost all of them are planted with shrubs and fragrant flowers, mingled with the mournful cypress and yew. The acacia tree is also planted in great abundance, and the wild vine spreads its broad leaves and graceful clusters over many of the monuments. Several of the inscriptions are affecting from their brevity and simplicity. Upon the monument of a man in the prime of life, there is the following short sentence:

A la memoire de mon, meilleur ami.
C'étoit mon frére.

On another—

Ci git, P. N. son épouse perd en lui le plus tendre de ses amis, et ses enfans, un modele de vertu.

And upon one raised by the parents, to the memory of a child;

Ci git notre fils chéri.

CANDLES IN THE CHURCH.

In the formulæ of Marculphus, edited by Jerome Bignon, he tells us, with respect to lights, that the use of them was of great antiquity in the church; that the primitive Christians made use of them in the assemblies, which they held before day, out of necessity: and that afterwards they were *retained even in day light, as tokens of joy, and in honour of the Deity.* Lactantius says, speaking of the absurdities of the wax lights in Romish Churches, "They light up "candles to God, as if he lived in the dark: "and do they not deserve to pass for madmen, "who offer lamps and candles to the author and "giver of light?" It is really astounding to our ideas, that wax candles, as long as serjeant's pikes, should be held as necessary in the worship of God. That it is so held, and that by a large class of Christians, every one must allow, for they may have ocular demonstration of the singular fact. The show is however extremely imposing. Thirty-five thousand seven hundred and fifty pounds of wax lights were burned every year, for nine hundred masses said in the castle of Wittemburgh! Philip Melancthon speaks of a Jesuit, who said that "he would not extinguish "one taper, though it were to convert all the "Huguenots." (Protestants)

ITALIAN PREACHING.

In a country where there is so much preaching as in Italy, and where almost all preaching is *extempore*, or at least *memoriter*, there must necessarily be many bad preachers, but there are scarcely any drawlers; there is nonsense enough, but not that lifeless, dull, monotony of topic, style and voice, which so often sets our own congregations to sleep. Some of them, particularly at Naples, are very ridiculous, from the vehemence of their gesticulations; and there is always a crucifix in the pulpit, which often leads to the introduction of a dramatic style. There is a practice too, common to all, which, at first is apt to excite a smile. The preacher pronounces the sacred name without any particular observance, but as often as he has occasion to mention *la sanctissima Madonna*, he whips off his little skull cap, with an air, that has as much the appearance of politeness, as of reverence. The Italians are not singular in having made women a divinity.

MANAGEMENT.

Bishop Hare complained to Lord Carteret, of the hard words that he had given the bishops, in a speech in the House of Lords, and reminded him that he might one day be a minister himself, (which was the case) and might want the bishops

votes. Lord C. immediately replied, "If I "want you, I know how to have you."

THOMAS AQUINAS.

When Thomas Aquinas was on a visit to Rome, whilst he was in the closet of Pope Innocent the Fourth, an officer brought in a bag of money procured by the sale of absolutions and indulgences. "You see, young man," said the Pope, "the age of the church is past, in which "she said, silver and gold have I none."—True, holy father (replied Aquinas) but the age is also past, in which she could say to a paralytic "Rise up and walk."

PICTURE OF PAPISTRY.

Montesquieu, in his Persian Letters, is satirical; he says, "Articles of faith are constituted "by the bishops of Rome, and the Pope when "they are assembled together. When they are "separated, the business of their function is no "other, than to dispense with the fulfilment of "the law. For the Christian religion, thou "must know, is loaded with a vast number of "very difficult practices; and as it is judged "less easy to fulfil those obligations, than to "have bishops to dispense with them; they "have, for the public benefit, taken the latter

" method, in such a manner, that if they be not " willing to observe the fast of Rahmazan (Lent), " if unwilling to subject themselves to the for- " malities of marriage, if they would break their " vows; if they would marry contrary to the ap- " pointment of the law, nay, sometimes if they " be desirous not to abide by their oath, they " go to the bishop, or pope, who presently " grants a dispensation."

QUAKERS.

Nothing can exceed the strange mode of expression adapted by the Quakers, though a sect ever to be admired. They call churches, steeple houses, though they are presumed to know what they are: coaches are leathern conveniences: they clip and disfigure the king's English into most ungrammatical postures, theeing and thouing with all the stiffness of unyielding buckram. Still this quaintness of expression used by the Quakers was not always so quiet, peaceable, and orderly, as now: One of this class, a primitive enthusiast, whose name was Fisher, indulged himself in the succeeding flow of vituperation at Dr. Owen. The doctor was thus addressed by friend Fisher:—" Thou fiery " fighter, and green headed trumpeter; thou " hedge hog, and grinning dog; thou bastard

thou hast tumbled out of the mouth of the Baby-
" lonish bawd; thou mole; thou tinker; thou
" lizard; thou bell of no mettle, but the tone of a
" rattle; thou wheelbarrow; thou whirlpool; thou
" whirligig; O thou firebrand; thou adder and
" scorpion; thou louse; thou cow dung; thou
" moon-calf; thou ragged tatterdemallion; thou
" Judas; thou livest in philosophy and logic,
" which are of the devil!"

CHRISTIAN NAMES.

Among the Puritans, a whole godly sentence was sometimes adopted as a name. It is but little more than sixty years since the following occurrence took place at the church of Lee, in Kent. The rector being absent, a clergyman of the neighbourhood undertook to supply his place. An infant was brought to the church to receive the sacrament of baptism. In the usual part of the service the minister demanded the name of the child—" Seeavd by Feeath," was the reply. " What?" exclaimed the minister. " Secav'd by Feeath," rejoined the sponsors. " Saavd by Faath," said the clerk, now acting as interpreter; " Saved by Faith!" repeated the minister. " John," proceeded his reverence in a pet, " I baptise thee, &c." and continued without interruption to the end of the service; no

sooner was it concluded, than the parents opened their mouths and spake, "Laah, Sir, the "child's a gal." "I cannot help what it is, why "did you not give it a christian name." John, we must suppose was afterwards converted into Joan. As we are on the subject, we cannot forbear inserting in this place the names of a jury, which about the time of the civil wars, was said to be impannelled in the county of Sussex.

Accepted—Trevor of Horsham.
Redeemed—Compton of Battle.
Faint not—Hewit of Heathfield.
Make Peace—Heaton of Hare.
God Reward—Smart of Fivehurst.
Stand fast on high—Stringer of Crowhurst.
Earth—Adams of Warbleton.
Called—Lower, of the same.
Kill-sin—Pimple of Witham.
Return—Spelman of Watling.
Be faithful—Joiner of Britling.
Fly debate—Roberts of the same.
Fight the good fight of faith—White of Emer.
More fruit—Fowler of East Haddington.
Hope for—Bending of the same.
Graceful—Harding of Lewis.
Weep not—Billing of the same.
Meek—Brewer of Okeham.

BISHOP JEWEL.

A courtier who was a layman, having obtained a prebendal stall in the cathedral church of Salisbury, which he intended to let to another layman for his advantage, informed bishop Jewel of the conditions between them, and of the opinion of some lawyers whom he had consulted on the subject; to which when he had ended his communication the bishop made the following reply: "What your lawyers may answer I know "not, but for my part, where my power will pre- "vent it, I will take care that my church shall "sustain no loss while I live."

DR. TRESHAM.

When at the beginning of Queen Mary's reign the famous Jewel was appointed orator of the University of Oxford, he composed a curious congratulatory address on the behalf, and in the name of the University: while he was reciting the address to Dr. Tresham, the Vice-Chancellor, the great bell of Christ-Church, which the Dr. had a few days before caused to be recast, and named Mary, in honour of the Queen, tolled: and on hearing its sound, which now called him to his beloved mass, he burst forth with this exclamation, "O delicate and sweet harmony! O, beautiful Mary, how musically she sounds, how

" strangely she pleaseth my ears!" Thus rudely silencing the discomfited orator, who was obliged to yield to his insolence.

POPE LEO THE TENTH.

Francis the first of France, was so forcibly struck with the solemn manner of Pope Leo the Tenth performing mass that he afterwards told some of his courtiers, that if any doubt remained on his mind respecting the truth of the mystery contained in it, the pontiff's very reverend and awful manner of celebrating it, would have completely eradicated them.

REV. MR. MATTINSON.

There is an anecdote of the Rev. Mr. Mattinson, curate of Pattesdale, in Westmoreland, which deserves record. The first infant he christened after he got holy orders, he asked for himself in the church when she was sixteen; and by her, had one son and three daughters, all of whom he married himself in his own church. His stipend was, for several years, only twelve pounds, and never reached to twenty; yet, out of this, by the help of a good wife, he brought up his four children very well: died at the age of eighty-three; became grandfather to seven-

teen children; and worth one thousand pounds sterling. We read of church preferment in Iceland of a similar nature. Travellers tell us, that the Rev. John Thorlakson, of Bægisâ, in Iceland, the translator of Milton's Paradise Lost into Icelandic, enjoys church preferment to the amount of six pounds five shillings per annum, out of which he allows a stipend to a curate! We believe the reverend, venerable, and amiable poet also enjoys more celebrity by the testimonials of travellers, than hundreds of prelates have, with their black silk aprons and lawn sleeves.

PASTOR EXTRAORDINARY.

Dr. Thomas Gascoigne, in 1443 was chancellor of Oxford. He seems to have deeply felt the profligacy with which ecclesiastical affairs were conducted; for thus does he express himself:— I knew a certain illiterate idiot, the son of a mad knight, who for being the companion, or, rather the fool of the sons of a great family of the blood royal, was made arch-deacon of Oxford before he was eighteen years old, and soon after got two rich rectories, and twelve prebends! I asked him one day what he thought of learning, "I despise it," said he, "I have "better livings than you great doctors, and be-

" lieve as much as any of you." "What do you " believe," said I. " I believe," said he, " that " there are three Gods in one person. I believe " all that God believes."

INDULGENCIES.

Dr. Milner, in his history of Winchester, charges the church of England with granting and even selling indulgences. His words are: " Strange as it will appear to many members of " the established church, it is nevertheless de- " monstratively true, that this church formally " sanctions the use of indulgences, properly so " called; and that she does sometimes actually " grant them, and that for money, which (he " says) the catholic church forbids. (See Ar- " ticuli proclero, in bishop Sparrow's collection. " p. 194,—Also, Constit. Eccl. p. 253.) all of " which regard the commutation and remission " of public penance, and the uses to which the " money is to be applied, when it is remitted " for money." Hist. of Winchester, vol. 2, p. 32. Dr. Milner might have quoted what follows: " Aylmer bishop of London, in the reign of " Queen Elizabeth, discovered in 1583, during " his triennial visitation, a frequent and scan- " dalous practice of commutation of penance, " which he endeavoured to reform. This was

" practised by Chancellors, commissioners, offi-
" cials, registers, and even apparitors. These
" commutations were so numerous, and at the
" same time so strange, that the bishop appre-
" hended it would open a passage to a general
" inundation of vice, especially with regard to
" the rich, who might be as criminal as they
" pleased, when they might save themselves from
" punishment by money. The bishop made them
" refund all sums received for six or seven years
" back, and applied it to the repairs of St. Paul's
" Cathedral."

RELIGIOUS WILL.

Humility in conversion may be evinced in the will of Sir Lewis Clifford, an old warrior of the fourteenth century, (who, after having been a zealous Lollard, had been reconverted to the Roman Catholic faith, partly by the archbishop Arundel's eloquence, and partly by dread of punishment. Lollards being so called, not from Walter Lollard, a German reformer A. D. 1315, but from lolium, *tares*, (which, according to Matthew 13, 30, ought to be burned), will prove that the over acted humility of certain sectarians of the nineteenth century, is not without precedent, " I Loys Clifford, fals and traytour to my " Lorde God, and to all the blessed companye

" of Hevene, and unworthi to be clepyd a Crys-
" ten man, make and ordeyn, &c. At the be-
" ginning I, most unworthi and Goddys traytour
" recommend mi wretchyd and synful sowl, &c.
" and mi wretchyd caryne (carrion) to be beryed
" in the ferthest corner of the cherche-zarde, in
" whiche parish mi wretchyd sowle daparteth
" fro mi bodye. And I pray and cherge, &c.
" &c. that on mi stinkinge careyne be neither
" leyde clothe of gold, ne of silk, but a black
" clothe, and a taper att mi hede, and another
" at mi fete, ne stone, ne other thynge, where-
" by eny may witte where mi stinkinge careyne
" lyyeth." So that this worthy knight walked humbly in his conversion.

EXPENSIVE MONUMENT.

Dugdale informs us that the monument of Richard Beauchamp, Earl of Warwick, and the chapel in which is was erected in St. Mary's church, at Warwick, cost a sum nearly equivalent to £24,800 of modern money.

SAINT BERNARD.

St. Bernard, abbot of Clairvaux, in the twelfth century, verified the interpretation of his mother's dream. She dreamt, when she was pregnant of him, that she should bring forth a white dog, whose barking should be very loud. Being

astonished at this dream, she consulted an honest monk, who said to her, "Be of good "courage, you shall have a son, who shall "guard the house of God, and bark loudly "against the enemies of the faith." St. Bernard went even beyond the prediction, for he barked sometimes against chimerical enemies, against errors which were but mere trifles, or an unjust interpretation of the words and thoughts of others; and, right or wrong, he knew admirably how to give the alarm, and how to make the thunder of his triumphs resound.

PURGATORY.

Purgatory is defined by Stillingfleet, to be a place in which souls are supposed, by the papists to be purged by fire from carnal impurities, before they are received into heaven. It may not be improper to add, that this is the most profitable fiction that ever was invented by priestcraft; for, by this profusion of *post obit* piety, the church not only gained, like a widow, her thirds, but had nearly gone far to sack the entire fee simple of all the faithful. The doctrine of purgatory was partly introduced towards the end of the fifth century, and revived by Gregory the Great in the sixth century; but it was never positively affirmed till the year 1140, nor made

an article of faith till the council of Trent. But it is said, Odilon, abbot of Cluny, in the ninth century had the honour of this innovation. He it was, who first enjoined the ceremony of praying for the dead. Should this particular and important day happen on a Sunday, it is not postponed until Monday, but kept on the Saturday, "in order that the church might the sooner "aid the suffering souls." This saint actually "heard the voyces and the howlyngs of devyls "whiche complayned strongly, bycause that the "sowles of them that were dead were taken "aweye, fro their hands, by almesses and by "prayers." Hear Mercier on the value of this saint to the Romish Church: "When St. Odilon, "abbot of Cluny, discovered purgatory, he fan-"cied that, to secure a decent subsistence for "his monks, it was requisite to engage the peo-"ple to embrace this discovery." The Roman court which foresaw the advantages that would accrue from this Benedictine dream, declared positively, that St. Odilon was a man gifted with a strong discernment, and had found out a place unknown for more than five thousand years. This court afterwards persuaded the people that it would be neither prudent nor decent in them to allow their fathers, mothers, brothers, sisters, and friends, &c, to be burned

for a peccadillo; that the prayers which were established, would shorten the duration of the chastisement; and that by paying handsomely, a thousand souls at once might be liberated from that abode of darkness and horror. Twenty troops of monks inculcated so deeply into the minds of the catholics this ridiculous jargon, that the holy and poor church was entirely deluged with effects, moveable and immoveable, till Luther determined to shut up purgatory, into which none now enter except Spanish, Irish, and Italian bigots.

FRENCH PREACHER.

Du Perron complains of a spiritual orator, of his time, for saying—"Seigneur nettoyez moi le "bec, de la serviette de ton amour." Lord, cleanse thou my lips with the napkin of thy love.

WELSH EPITAPH.

Two lovely babes lie buried here,
As ever bless'd their parent's dear;
But they were seised with ague fits,
And here they lie as dead as nits.

CLEMENT THE SIXTH.

That the pope can curse to the purpose, when he sets about it, let the following composition of

curses bear witness. Clement VI. in the bull which he issued against the Emperor Louis of Bavaria, expresses himself thus; "May God "strike him with imbecility and madness! may "heaven overwhelm him with its thunders! "may the anger of God, with that of St. Peter "and St. Paul, fall on him in this world, and "in the next! may the whole universe revolt "against him! may the earth swallow him up "alive! may his name perish from the earliest "generation! and may his memory disappear! "may all the elements be adverse to him! may "his children be delivered into the hands of his "enemies; be crushed before the eyes of their "father, &c. &c."

GROS TESTE, BISHOP OF LINCOLN.

Bishop Hall, one of the most illustrious prelates that adorned England during the seventeenth century, says in his apology for the married Clergy: "Do not our historians tell us, "that in the reign of Henry the Third, Robert "Gros Teste, the famous bishop of Lincoln, in "a visitation was obliged to press the breasts "of their nuns, in order to know whether they "were virgins. *Indignum scribi*, it is a shame "to mention it; as Matthew Paris writes: ad

" domos religiosarum veniens, fecit exprimi " mammillas earundum; ut sic physicé, si esset " inter eas corruptela, experiretur."

ARCHIEPISCOPAL PRIVILEGE.

It is not, perhaps, generally known that the Archbishop of Canterbury has, by virtue of his office, the privilege of conferring upon *one* candidate, the honorary degree of a Doctor of Medicine; which remarkable privilege is exercised at the present day.

CLEMENT THE FOURTEENTH.

The baron of Gleichen, in his way to Italy, stopped at Ferney, and enquired of Voltaire what he should say from him to the pope. " His " Holiness," replied Voltaire, " favours me with " presents of medals, and of indulgences, and " even sends me his blessing: but I would " rather that Ganganelli would send me the ears " of the Grand Inquisitor." The Baron delivered the message: " Tell him, replied Clement, " that as long as Ganganelli is pope, the Grand " Inquisitor shall have neither ears nor eyes." This memorable repartee has still higher merit than its wit to recommend it.

MYSTICAL JARGON.

Bishop Synesius, in a hymn to the Trinity says, as he thinks, most devoutly, "Thou art "thy own Father and Mother; thou art thy "own Son and Daughter." Our bishop Chandler once got into the same hyperplatonic jargon; the disciples of Hutchison also say, that *Jesus Christ is his own Father, and his own Son*, not observing the real perpetual subordination and personal minority of the Son, a doctrine insisted upon by all judicious divines.

AUTO DA FE.

That heretics are but fuel, that they should smell after the faggot, the holy Roman Church did believe, and cited the following text as their rule. "Whosoever doth not abide in me shall "be cast out of the vineyard as a branch, and "there wither; and men gather them and cast "them into the fire, and they are burned." John 15. 6. John Andreas Panormitanus Hostiensii, Bernardus Leizenburgen, and other catholic writers have been good enough to favour the world with their commentaries on this text, as *proving* that heretics ought to be burned like grape branches—this made the poet exclaim—

LIBRARY
OF THE
BRANCH
OF THE
SOCIETY

USHER.

From the catholic faith if a man swerved aside,
Inquisition for argument faggots supplied;
Such compassionate charity, zeal so refined,
Set the body on fire to enlighten the mind.

for one of the quibbles of the inquisition is, that they burn heretics by fire to elude the maxim "*Ecclesia non novit sanguinem,*" for burning a man they say does not shed his blood!!!

A MISTAKE.

Dean B——, who many years since interested himself much in public charities, sent a message to the famous singer Catley, requesting her to give him *a night* for that purpose in one of the public gardens. Miss Catley pretended to understand him in a different light, and sent him the following note: "Miss Catley presents her "compliments to Dean B——and acquaints him "that from the nature of her present connexions, "she cannot, agreeably to his request, give the "dean a night, but will as soon as she is at liber- "ty; and hopes that decency may prevent the "dean from fixing on a public garden for the "rendezvous."

ARCHBISHOP USHER.

This very eminent divine, who was afterwards, archbishop of Armagh, preached when young,

before the state at Christchurch, Dublin. He selected his text from the prophecies of Ezekiel chapter 4. verse 6. "And thou shalt bear the "iniquity of Judah forty days. I have appoint- "ed thee each day for a year." He then made this conjecture in reference to Ireland—"from "this year and then those whom you now em- "brace shall be your ruin, and you shall bear "their iniquity." This, then uttered by him in his sermon, seemed only to be the present thoughts of a young man, who was no friend to popery; but afterwards when it came to pass at the expiration of forty years, that is from 1601 to 1641 when the Irish rebellion broke out, and after they had murdered and slain so many thousand of protestants, and harrassed the whole nation by a sanguinary war, then those who lived to see that day, began to think he was a prophet.

THE INQUISITION.

When the crowns of Leon, Castile and Arragon were united in the persons of Ferdinand and Isabella, it was proposed that the Jews should be banished from Spain. The wretched Jews, conscious of the high commercial advantages they derived from living in that country, offered an enormous sum to be permitted to continue

there. The humanity of Isabella, or the avarice of Ferdinand, was relenting when Torquemeda, the chief inquisitor, entered the palace with a crucifix before him, and exclaimed to his king and queen, "Judas sold his Saviour for thirty "pieces of silver, and will you sell him for three "hundred thousand?" The argument was irresistable, and the Jews were expelled from Spain —such was one feature of the Inquisition.

CARDINAL MAZARIN.

This eminent minister kept a complete collection of the libels written against him: it amounted to forty six quarto volumes! When he laid on any new tax, he asked his confidants what the good people of Paris were doing, whether they were ridiculing him, and making songs and epigrams upon him? When he was answered in the affirmative, he used to say, "I can never "have any reason to fear a nation which vents "its spleen so very gaily; let them laugh on."

MANICHÆANS.

The Manichæans imagined that for the salvation of souls, God had made a vast machine, composed of twelve vessels, which insensibly lifted up the souls of men, and after that emptied itself into the moon; which after having puri-

fied those souls by its rays, conveyed them into the sun and into glory, explaining in this manner the phases of the moon; she was at full they thought when those vessels had raised a great number of souls, and she waned in proportion as she transmitted them into glory.

DOCTOR GARLICK.

Not many years ago, a divine, who had seen the poor of France eat a great deal of garlick, in consequence of this remark, advised the cultivation of it, in a sermon delivered at Bristol, and advised the use of it to the poor when wheat was dear and corn at a high price. For this counsel he was driven out of the city by the populace, and ever after enjoyed the title of Dr. Garlick.

CROMWELL AND THE PURITANS.

Oliver Cromwell would frequently, it appears, take the Lord's name in vain. Mr. Waller, the poet, often declared, that he found Oliver Cromwell to be very well read in the Greek and Roman story; and he frequently took notice, that in the midst of their discourse a servant has come to tell him, that such and such attended; upon which Cromwell would rise and stop them, talking at the door, where Mr. Waller could over-hear him say, 'The Lord will reveal;

the Lord will help," and several such expressions; which, when he returned to Mr. Waller, he excused, saying, cousin Waller, I must talk to these men after their own way; and would then go on where they left off.

CLEMENT V.

Clement 5th, of whom we have presented the reader with a very rare portrait, was the son of Oswald de Goth, a nobleman of Aquitain and by favour of Boniface 8, was preferred in 1299 to the archbishopric of Bourdeaux. After a contest in the conclave of cardinals, which lasted nearly a year, he was elected pope in 1305. The ceremony of his coronation was performed at Lyons, whither he summoned the Cardinals; and on his return from the church of St. Justus to his palace with the crown on his head, his horse was led part of the way by the king of France on foot, and afterwards by Charles De Valois, and the Duke of Brittany likewise on foot. But the fall of a wall during the procession, which killed several persons of distinction, and caused the crown to fall from the head of the pope, excited a great alarm among the people, and gave occasion to the Italian writers to observe, that such were the auspices under which the holy see was translated from Italy to France, from thence to Avignon, where it remained for a period of more than seventy years. The persecution

against the knight's templars, was carried on in different countries under the authority of this pope, and the order was suppressed by him in a private consistory in the year 1312; yet with remarkable inconsistency, he issued an order for preaching a new crusade through all christian countries, and great indulgences were granted to all who should engage it. The ambition of this party was unbounded, but he acted during his whole pontificate as a mere tool of the French king, to whom he had owed his promotion. He died at a place called Roquemaure, on the Rhone, in his way to Bourdeaux, his native place, on the 20th April, 1314, (according to others 1316) when he had held the see from the day of his election, on the 5th of June, 1305, 8 years, 10 months, and 15 days.

HUNTINGDON.

Huntingdon, the illuminated coalheaver, who turned preacher, also turned the heads of his congregation, for one of his disciples gave sixty pounds for his arm chair when he died, perhaps worth fifty shillings: it was sold by Mr. Saunders the auctioneer, and it appears that he had a commission to go to one hundred pounds if necessary. The waggon belonging to this "sinner saved" actually sold for one thousand two hundred pounds.

PORTRAIT OF POPE CLEMENT 5th

CHEATING THE DEVIL.

As the following story partakes of the marvellous, we shall merely give the whole verbatim, out of the Beehive of the Romish Church, "There was "a lively holy monke which was continually "tempted and toubled with a devvill, even tyll "his olde dayes; and when in the ende, hee "began to wax weery of it, hee then did pray "the devvill, very friendly that hee woulde let "him alone in quiet; whereupon the devvill, did "answere him, that so farre as hee would pro-"myse to doe, and sweare to keepe secrete a "thing that hee would commande him, then "hee woulde leave off to trouble him any more. "The monke did promyse him, and tooke there-"upon a deepe othe. Then sayde the devvill: "If thou wilt that I shall trouble thee no more, "then thou must not pray any more to that "image; and it was an image of our Ladie "holding her childe in her arms. But the monke "was more craftie than the devvill; for hee "went and confessed him of it, the next day to "the abbott, and the abbott did dispense with "him for his othe, apon condition that hee "should continue praying to the image." This prettie jest (continues the author, in a marginal note,) was read in the council of Mein, by the monke Stephanus, out of the Book of Sophro-

nius, reade of the second book of the councils, in the second council of Mien.

CARDINAL MAZARINE.

A comet happening to appear when Cardinal Mazarine lay on his death bed, some of his many abject flatterers insinuated. that it had reference to *him* and his destiny. The Cardinal pleasantly answered, "Gentlemen, the comet does me "too much honour."

BISHOP ALCOCK.

Johan Alcock was bishop of Ely in the time of Henry the Eighth, and all that appears to have escaped the ravages of time connected with him is the following "Exhortacyon made to re- "lygyous systers in the tyme of theyr consecra- "cyon by hym.

"I aske the banes betwyx the hyghe and "mooste myghty Prynce, Kyng of all Kynges, "Sone of Almyghty God and the Virgyn Mary, "of the one partye, and A. B. of the other "partye, that yf any man or woman can shewe "any lawful impedyment, other by any precon- "tracte made, or corrupcyon of body or soule of "the sayd A. B. that she ought not to be "maryed this day unto the sayd myghty Prynce

" Jesu, that they wolde, accordynge unto the " lawe, shewe it."

CLEMENT THE SEVENTH.

This distinguished successor of St. Peter, poisoned, the true Italian trick, those who stood in his road to preferment, and for thirty thousand ducats got the Popedom. His clemency pawned certain golden apostles (images) and then issued bulls, which he facetiously named, pro redemptione apostolorum.

PULPIT ELOQUENCE.

Echard tells us of a preacher, who may be said to have a shop keeping sort of eloquence: we will quote it. He tells his hearers, " That " Christ is a treasury of all wares and commodi- " ties; and therefore opening his wide throat, " cries aloud: good people what do you lack, " what do you buy? Will you buy my balm of " Gilead, and eye-salve; any myrrh, aloes, or " cassia? Shall I fit you with a robe of righteous- " ness, or with a white garment? See here, " what is it you want? Here is a very choice " armoury: shall I shew you an helmet of salva- " tion, a shield, or breast-plate of faith? Will " you please to walk in, and see some precious " stones, a jasper, a sapphire, or chalcedony?

"Speak, what do you buy?" These fellows were great pretenders to inspiration, though really as ignorant of what they called the inward light, as that woman (see preface to Henry Stephen's Apology for Herodotus,) who requested a certain priest "to put for her in his mass a "half-penny worth or five farthings' worth of the "Holy Ghost."

FLAGELLATION.

Among other passages on this subject, we think some amusement may be derived from the "History, life, and miracles, extacies and revela- "tions of the blessed Virgin, Sister Joane of the "Cross, of the third order of our holy St. Fran- "cis, composed by the reverend brother An- "thony of Acca, Diffiniter of the province of "the Conception, and Chronicler of the order "aforesaid; and translated out of the Spanish "into English by a father of the same order." "Oftentimes it happened unto her, that desiring "to please her beloved espouse, and remember- "ing with how great cruelty he was whipped at "a pillar, desiring to imitate him in that point, "asking first leave for it of his divine Majesty, "she shut herself up in a chamber, very close "and secret, where she was wont to do her mor- "tifications and penances; and naked she tied

" herself to a pillar which she had there for
" these mortifications: then fastening herself
" with cords, first her feet, and afterwards her
" body, leaving her arms free, she whipped her-
" self all over with a chain of iron, and that the
" chain might the better discharge its office,
" she hung at the end of it a ball of iron round
" and on fire, and taking it in her hand she
" struck herself with the ends of the chain over
" all the body until she shed blood. Being in
" this holy exercise contemplating the stripes of
" our Saviour and bruising her flesh with those
" she gave herself, her good angel appeared to
" her and commanded her to cease," saying
" 'enough, for hitherto extendeth the will of
" my Lord Jesus Christ,' and the same angel
" untied her sometimes from the pillar at which
" she stood."

BISHOP WILLIAMS.

When James the First had once bespeeched his parliament, Bishop Williams, keeper of the great seal, added, that *after his majesty's* DIVINUM ET IMMORTALE DICTUM, *he would not dare mortale aliquid addere.* On which Watson the historian observes, " This is not inserted to show
" the *pregnancy* and *genius* of the man, but the
" temper of the times."

SINGULAR PRAYER.

It is said of La Hire, who lived in the reign of Charles VII. that just as he was going to attack the enemy, he fell on his knees, folded his hands, and preferred the following supplication; O God! I beseech thee this day to perform for La Hire as much as thou wouldst wish La Hire to perform for thee, if he were God, and thou wert La Hire! He fancied that he had prayed very devoutly.

AUTO DA FE.

When Philip of Spain married Elizabeth daughter of Henry the Second of France, he could think of no better spectacle to regale his bride and queen with, than an *auto da fe*—the prisons of the inquisition were searched, and the requisite number of victims produced. On that memorable occasion the seat of the chief inquisitor was raised some steps higher than those occupied by the king and queen of Spain—the dreadful procession advanced, with the standard of St. Dominic in the van, and so vast was the crowd, that some of the victims passed close to the chair of the queen. One of them, a young and beautiful Jewess—but what were youth or beauty there?—seized the moment to address the young queen—she shrieked aloud, " mercy,

" mercy, great queen; I am about to be burned " alive for professing the only religion I was " ever taught—save me for the love of God." The queen cast one glance towards the king and one toward the chief Inquisitor, and felt that both were in vain—Oh, had she at that moment exerted her queenly power, to save but one victim from a horrible fate, would not even papists have exulted in one glorious triumph of humanity, amid these records of horror? And the name of the queen of Spain, who saved one victim, should have stood in the calendar above that of St. Dominic, who burned thousands; but it was not so, the procession moved on, the sacrifice was accomplished, and Elizabeth, at her dying hour, declared that she heard singing in her ears the screams of the burning Jewess—" Misericordia por amor di Dios."—mercy, mercy, for the love of God—alas, there was neither the love of God, nor the mercy of man to be found there.

ARCHBISHOP RUGERI.

Count Ugolino, a nobleman of Pisa, entered into a conspiracy with the archbishop Rugeri, of the Ubaldini family, to depose the governour of Pisa; in which enterprise having succeeded, Ugolino assumed the government of the city; but

the archbishop jealous of his power, incited the people against him: and gaining the assistance of the three powerful families of the Gerlandi, Lanfranchi, and Sismondi, marched with the enraged multitude to attack the house of the unfortunate Ugolino, and making him their prisoner, confined him in a tower with his four sons. At length refusing them food, and casting the key of the dungeon into the river Arno, he left them in this horrible situation to be starved to death.

CARDINAL RICHELIEU.

Literary history scarcely affords a more ridiculous example of the vanity and self applause of authors, than what is related of Cardinal Richelieu whose tragedy of Europa having been censured by the French Academy, they not knowing the author, the Cardinal, in a fit of indignation, tore the copy into a thousand pieces, scattered it about his chamber, and retired full of rage to his bed; but at midnight called for light, and for his attendants, and with great pains and difficulty gathered up the fragments of his beloved play, and carefully put them together.

RELICS.

In the university of Upsal is shown the identical bag which Judas Iscariot kept, one of the

thirty pieces of silver money which he received for his perfidy in delivering up his master, and a pair of red slippers, in which the Virgin Mary paid a visit to her cousin Elizabeth. In the Spanish university of Alcala, the thumb nail of St. James is preserved.

ANTIQUARIAN'S PRAYER.

Hearne the Antiquarian—We insert a prayer of his, exemplifying his character in a very remarkable way. "O most gracious and merciful "Lord God, wonderful in thy providence: I "return all possible thanks to thee, for the care "thou hast always taken of me. I continually "meet with most signal instances of this thy "providence, *and in one act yesterday, when I un-* "*expectedly met with three old manuscripts, for* "*which in a particular manner, I return my* "*thanks.*" We never met with an anecdote more strikingly illustrative of the ruling passion than this of simple Hearne's.

POPE JULIUS THE SECOND.

Amidst the storm of war, Julius the second, rolled the thunders of the Vatican: but proved they were not the only weapons he was able to wield. In 1506 we find him at the head of his army, attended by twenty-four cardinals; in

1510, to expedite the fall of Mirandula, which, for a considerable time had resisted the Venetian and papal troops; in the severest winter that had been known in Italy for many years, the hoary Pontiff again commanded his army, marched amidst frost and storms, directed in person the planting of the artillery, regulated the attack, exposed himself fearlessly to the fire of the enemy, till at length he effected a breach in the walls! After capitulating, the inhabitants hastened to open their gates, but the impatient, gallant Pontiff, without waiting a formal surrender, mounted a scaling ladder and entered the city sword in hand, through the breach. We take for granted his pontifical robes, though worn when heading his army, were laid aside on this occasion as unfavourable to climbing. Prior to this, on leaving Rome, in order to prosecute the war, he is said to have thrown into the Tyber the keys of St. Peter; conscious, perhaps, they were not intended for blood-stained hands. He is said to have been addicted to the inordinate use of wine. On one occasion he scrupled not to lay his cane or stick across the shoulders of a bishop, on apologising for some misbehaviour of an artist, who, afterwards completed a brazen statue of his *unholy* Holiness, and asking whether he should place a book in his hand, was

answered, "No, give me a sword; I am no "scholar." His life and actions were satirically reprehended in a dialogue. Julius applies to be admitted into Paradise, but St. Peter, recognizing him, he is obliged to give an account of his transactions in this life, which, not satisfying the apostle, who never authorised by precept or example, a son of his storming a city, mounting a breach, beating a bishop, drinking to excess, &c. &c. &c.; still refuses to admit him, and Julius threatens to besiege heaven! Erasmus was suspected of being the author of this satire: but this *temporiser* warmly vindicated himself from a charge he need not have been ashamed of.

INTERFERENCE OF PROVIDENCE.

It is a practice with the orthodox, both in the Scotch and English churches, to insist very rarely and very discreetly upon the particular instances of the interference of divine Providence. They do not contend that the world is governed only by general laws, that a superintending mind never interferes for particular purposes; but such purposes are represented to be of a nature very awful and sublime—when a guilty people are to be destroyed, when an oppressed nation is to be lifted up, and some remarkable change introduced into the order and arrangement of the

world. We bow to the truth of this theology; we are satisfied with the moderation it exhibits and we have no doubt of the salutary effect it produces upon the human heart. Not so our Methodistical brethren; they do not consider it as irreverence toward the Deity to maintain that he interferes with special and extraordinary judgments on every trifling occasion of life, and *applying* the particular dispensations of Providence as they arise, forget the tower of Siloam. We shall give two or three examples of their belief on this point. First an interference respecting cards. "A clergyman was spending his "evening, not in his closet, wrestling with his "divine master for his communication of the "grace which is so particularly necessary for "the discharge of the ministerial function; not in "his study searching the sacred oracles of divine "truth, for materials to prepare for his public "exercises, and feed the flock under his care, "not in pastoral visits to that flock, to inquire "into the state of their souls, and endeavour by "his pious and affectionate conversation to con-"ciliate their esteem and promote their edifica-"tion, but at the *card table*." After stating that when it was his turn to deal, he dropped down dead. "It is worthy of remark," says the writer, "that within a very few years this was the

" third character in the neighbourhood which " had been summoned from the card table to the " bar of God." 2nd.—Interference respecting swearing—a bee the instrument. " A young " man is stung by a bee, upon which he buffets " the bees with his hat, uttering at the same " time the most dreadful oaths and imprecations. " In the midst of his fury, one of these little " combatants stung him upon the tip of that un- " ruly member, (his tongue) which was then em- " ployed in blaspheming his Maker. Thus can " the Lord engage one of the meanest of his " creatures in reproving the bold transgressor, " who dares to take his name in vain." 3rd, interference with respect to an innkeeper, who was destroyed for having appointed a cock-fight at the very time that the service was beginning at the Methodist Chapel. " Never mind," says the innkeeper, " I'll get a greater congregation " than the methodist parson; we'll have a cock " fight." But what is man! how insignificant his designs, how impotent his strength, how ill-fated his plans, when opposed to that Being who is infinite in wisdom, boundless in power, terrible in judgment, and who frequently reverses and suddenly renders abortive the projects of the wicked. " A few days after the avowal of " his intention, the innkeeper sickened," &c. &c.

And then the narrator goes on to state, that his corpse was carried by the meeting house, "*on* "*the day and exactly at the time* the deceased had "fixed for the cock fight."

PURITANS.

Addison, in his Spectator, gives a very pleasing and proper account of some of these sort of people who are righteous over much. A young fellow, well stored with Greek and Latin, waited upon the head of a college, designing to be examined, preparatory to an election which was drawing near. He found all dark, dismal and gloomy: the head of the college came out to him from an inner room, with half a dozen nightcaps on his head, and religious horror in his countenance. The young man trembled; but his fears increased when, instead of being asked what progress he had made in learning, he was examined how he abounded in grace? His Latin and Greek stood him in little stead; he was to give an account only of the state of his soul; whether he was of the number of the elect: what was the occasion of his conversion: upon what day of the month, and how it happened; how it was carried on, and when completed? The whole examination was summed up with one short

question, namely, *whether he was prepared for death?* The young man who had been bred up by honest parents, was frightened out of his wits at the solemnity of the proceedings, and by the last dreadful interrogatory; so that, making his escape out of the house of mourning, he could never be brought a second time to the examination; as not being able to go through the terrors of it.

GEORGE WHITFIELD.

The celebrated George Whitfield says, he received "a bank bill of ten pounds as a present "to myself; this I took as a *hint from Provi-* "*dence to go on.*"

FATHER GONTHIER.

Father Gonthier, a Jesuit, preached at St. Gervase, where Henry the fourth and his court attended. Sauval greatly commends him for his eloquence and apostolic zeal. One day, Henry being at the same church when Gonthier was preaching, that minister justly scandalized at the irreverence with which he saw the marchioness of Vermeuil, and other ladies of her company, laugh, and endeavour to make his majesty laugh, turned towards that prince, and

said to him, "Sire! will you never leave off "coming accompanied by a seraglio to hear the "word of God, and giving so unedifying an ex- "ample in this holy place?" The king instead of sending the preacher to the bastile, as all those ladies begged of him to do, went again the next day to hear him preach, and meeting with him as he was going into the pulpit, told him that he was obliged for his correction, and that he had nothing to fear, but only desired he would not reprove him again in the pulpit.

WHIMSICAL TITLE OF A RELIGIOUS BOOK.

"A spiritual spicerie; containing sundrie "sweet Tractates of Devotion and Piety," was the title of a book written by Richard Brathwaithe, published in 1638: with an odd quotation from Canticle, c. 1, 12, and c. 5, 13.

POPE CALLIXTUS.

The comet which passed its perihelion March 12, 1759, excited only the curiosity of astronomers and mathematicians; it had been regarded in a very different manner four revolutions before, when it appeared in 1456. Its long tail spread consternation over all Europe, already terrified by the rapid success of the Turkish arms,

which had just destroyed the great empire. Pope Callixtus, on this occasion, ordered a prayer, in which both the comet and the Turks were included in one anathema, of which, we may presume, that they equally felt the effects.

ATHEISM AND SCROFULA CURED BY A SERMON.

The cure here alluded to, is too long to be quoted in the language and with the evidences of the writers, as it appeared in the Evangelical Magazine. But the substance of it is what our title implies. David Wright was a man with scrofulous legs, and atheistical principles: being with difficulty persuaded to hear one sermon from Mr. Coles, he limped to the Church in extreme pain, and arrived there after great exertions; during church time he was entirely converted, walked home with the greatest ease, and never after experienced the slighest return of scrofula or infidelity.

AUTO DA FE.

The following is the manner in which this popish sacrifice to the Deity is performed in Portugal. The place of execution stands on the Ribera, at Lisbon: there are as many stakes set up as there are prisoners to be burned, with a quantity of dry furze about them; the stakes

of the professed, that is, such as persist in their heresy, are about four yards high, having a small board towards the top, for the prisoner to be seated on; the negative and relapsed, being first strangled and burnt, the professed mount their stakes by a ladder; and the Jesuits after several repeated exhortations to be reconciled to the Church, part with them, telling them they leave them to the devil who is standing at their elbow to receive their souls, and carry them with him into the flames of hell. On this a great shout is raised, and the cry is, "let the dogs *beards. be* "*made*," which is done by thursting flaming furze, fastened to long poles against their faces, till their faces are burned to a coal, which is accompanied with the loudest acclamations of joy. At last fire is set to the furze at the bottom of the stake, over which the professed are chained so high, that the top of the flame seldom reaches above the seat they sit on, so that they rather seem roasted than burnt. There cannot be a more lamentable spectacle, the sufferers continually crying out while they are able "misericordiá por amor di Dios;" yet it is beheld by all sexes and ages with transports of joy and satisfaction; this joy is not the effect of natural cruelty, but of the spirit of their religion, for the

death of other malefactors is tenderly commiserated and lamented.

WONDERFUL RELIC.

The monks in one of the monasteries at Messina, exhibited with great triumph, a letter written by the Virgin Mary with her own hand. Unluckily for them, this was not, as it easily might have been, written on the ancient papyrus, but on paper made of rags. On one occasion, a visitor to whom this was shown, observed, with affected solemnity, that the letter involved also a miracle, for the paper on which it was written, was not in existence till several hundred years after the mother of our Lord had ascended into heaven.

ICELANDIC CHRISTIANS.

The sabbath scene at an Icelandic Church, is one of the most singular and interesting kind. The little edifice, constructed of wood and turf, is situated, perhaps, amid the rugged ruins of a stream of lava, or beneath mountains which are covered with never melting snows, in a spot where the mind almost sinks under the silence and desolation of surrounding nature. Here the Icelanders assemble to perform the duties of religion. A group of male and female peasants

may be seen gathered about the church, waiting the arrival of their pastor, all habited in their best attire after the manner of the country; their children with them, and the horses which brought them from their respective houses, grazing quietly around the little assembly. The arrival of a new comer is welcomed by every one with the kiss of salutation, and the pleasure of social intercourse, so rarely enjoyed by the Icelanders, are happily connected with the occasion which summons them to the discharge of their religious duties. The priest makes his appearance among them as a friend; he salutes individually, each member of his flock, and stoops down to give his almost parental kiss to the little ones who are to grow up under his pastoral charge. Those offices of kindness performed, they all go together to the house of prayer.

REV. MARTIN MADEN.

This gentleman some years since, wrote a book called Thelypthora, in three octavo volumes, in which he proved that we ought to take to polygamy, and that a man should have as many wives as he could keep—but when a married gentleman waited upon him, saying he felt a strong passion for Miss Maden, his daughter, and would take her for his second wife, although his

first was living, the father begged to decline the honour intended, against his own theory.

CYPRIAN THE MARTYR.

When Galerius Maximus, the proconsul of Africa, received in the middle of the third century the imperial warrant for the execution of the Christian teachers, Cyprian, bishop of Carthage was sensible that he should be singled out for one of the first victims, and the frailty of nature tempted him to withdraw himself by a secret flight from the danger and the honour of martyrdom; but soon recovering that fortitude which his character required, he returned to his gardens and patiently expected the ministers of death. Two officers of rank, who were intrusted with that commission, placed Cyprian between them in a chariot, and as the proconsul was not then at leisure, they conducted him, not to a prison but to a private house in Carthage, which belonged to one of them. An elegant supper was provided for the entertainment of the bishop, and his Christian friends were permitted for the last time to enjoy his society, while the streets were filled with a multitude of the faithful, anxious and alarmed at the approaching fate of their spiritual father. In the morning he appeared before the tribunal of the proconsul, who,

after informing himself of the name and situation of Cyprian commanded him to offer sacrifice and pressed him to reflect on the consequences of his disobedience. The refusal of Cyprian was firm and decisive; and the magistrate when he had taken the opinion of his council, pronounced with some reluctance the sentence of death. It was conceived in the following terms. "That Thescius Cyprianus should be immediately beheaded as the enemy of the gods of Rome, and as the chief and ring-leader of a criminal association, which he had seduced into an impious resistance against the laws of the most holy emperors Valerian and Gallienus." The manner of his execution was the mildest and least painful that could be inflicted on a person convicted of any capital offence, nor was the use of torture admitted to obtain from the bishop of Carthage, either the recantation of his principles, or the discovery of his accomplices. As soon as the sentence was proclaimed, a general cry, of "We will die with him," arose at once among the listening multitude of Christians who waited before the palace gates. The generous effusions of their zeal and affection were neither serviceable to Cyprian, nor dangerous to themselves. He was led away under a guard of tribunes and centurions, without resistance,

and without insult to the place of execution, a spacious and level plain near the city, which was already filled with great numbers of spectators. His faithful presbyter and deacons were permitted to accompany their holy bishop. They assisted him in laying aside his upper garment, spread linen on the ground to catch the precious relics of his blood, and received his orders to bestow five and twenty pieces of gold on the executioner. The martyr then covered his face with his hands, and at one blow his head was separated from his body. His corpse remained during some hours exposed to the curiosity of the Gentiles: but in the night it was removed and transported in a triumphal procession, and with a splendid illumination to the burial place of the Christians. The funeral of Cyprian was publicly celebrated without receiving any interruption from the Roman magistrate; and those among the faithful who had performed the last offices to his person and his memory, were secure from the danger of inquiry or of punishment. It is remarkable that of so great a multitude of bishops in the province of Africa, Cyprian was the first who was esteemed worthy to obtain the crown of martyrdom

RELIGIOUS RAPTURES.

Gregory Lopez, having for the space of three years continued that ejaculation, *thy will be done in time and eternity*, repeating it as often as he breathed, God discovered to him that infinite treasure of the pure and continued act of faith and love: and that during the thirty-six years he lived after, he always continued that pure act of love, without ever uttering the least petition, ejaculation, or any thing that was sensible. By these means all religion is resolved into a spiritual and senseless frame and course, a certain stillness and quietness, as Molinos expresses it, *when the soul doth not know whether it is alive or dead, lost or gained, agrees or resists, which is the true resigned life.* Hs tells us likewise, that these rapturous ladies, such as *Santa Teresa, and Donna Maria D'Escobar, heard and talked with God, hand in hand.* But this will appear not over *credible*, if we consider the subject of the conversation between them; for whenever (says St. Teresa) *the Lord commanded me any thing, if my confessor told me another, I turned to the Lord, and told him that I must obey my confessor. This,* (says that grave man upon it) is sound and true doctrine which secures souls!

PIOUS BOOKS.

The bible of pope Sextus, was of all other proofs the greatest of the pontifical *infallibility*; in the preface he was guilty of a bull, by issuing a bull excomunicating all printers who should make any alteration in the text; and yet the vulgate was so replete with blunders, that he caused emendated scraps to be printed and then pasted over the erroneous passages.

RETALIATION.

The bishop of Verdun was the inventor of the iron cages in the time of Louis the eleventh of France, and he himself became the very first tenant, being shut up in his own invention for eleven years.

SAINT MICHAEL AND ALL ANGELS.

There is a Saint's day called St. Michael and all Angels. It is kept on the twenty-ninth of September. This Saint however happens to be Michael the Archangel, and though the festival is sanctified by time, being established in 487, the inventor was guilty of a strange blunder in taking the most pre-eminent of the angelical hierarchies and reducing him down to a saint, or in other words, putting him upon a level with some whose saintship was exceedingly doubtful.

THE GLUTTON MASS.

This mass was celebrated in honour of the blessed Virgin five times in the year, and carried ecclesiastical luxury to the highest pitch. The inhabitants of every parish vied with each other in filling their churches with meat and drink, and as soon as the mass ended, the feast began, the ladies were invited to join the clergy in the good work, and the church became a scene of the most gross and bestial licentiousness.

EPISCOPAL ABSTEMIOUSNESS.

Theodoret relates that bishop Abrahams, one of those who resolved to take heaven by mortifying their bodies, never tasted bread during the whole time of his being a bishop, and carried his mortification so far as to forbear even the use of clear water.

SAINT BARTHOLOMEW.

There is a celebrated statue of St. Bartholomew in the cathedral of Milan, on which the muscles are represented with great accuracy; and the skin is thrown loosely across the shoulders like a sack. In what are called by papists the stations of the cross, the images of the Redeemer, are frequently the size of life, and appear most horridly, perhaps we should say, most blasphemously natural.

PERSONIFICATION.

A preacher many years since reading in Jeremiah 10, 22, "Behold the voice of the *bruit* is "come, and a great commotion from the north "country," took it for granted that the rebellion in Scotland was meant, and that the *brute* was the pretender.

CLERICAL DEVIL.

Giraldus Cambrensis, a learned author of the twelfth century, tells us of a devil who was a very diligent and learned *clergyman*: and a mighty favourite of his archbishop. This clerical devil was, it seems, an excellent historian, and used to divert the archbishop with telling him old stories. One day, when he was entertaining the archbishop with a relation of ancient histories and surprising events, the conversation happened to turn on the incarnation of our Saviour. Before the incarnation, said our historian, the devils had great power over mankind; but after that event their power was much diminished, and they were obliged to fly. Some of them threw themselves into the sea; some concealed themselves in hollow trees, or in the clefts of rocks, and I myself plunged into a certain fountain. As soon as he had said this, finding that he had discovered his secret, his face was cover-

ed with blushes, he went out of the room, and was no more seen.

CATHEDRAL OF TOLEDO.

An artist of Toledo painted the story of the three wise men of the East coming to worship, and bringing their presents to our Lord, upon his birth at Bethlehem, where he presents them as three Arabian or Indian kings, two of them are white, and one of them black; but unhappily when he drew the latter part of them kneeling, which, to be sure was done after their faces, their legs being necessarily a little intermixed, he made three black feet for the negro king, and but three white feet for the two white kings; and yet never discovered the mistake till the piece was presented to the king and hung up in the great church.

PURITANS.

In the time of the civil war of Charles the First, it was quite a common practice among the Puritans to inform God of the transactions of the times. "Oh my good Lord God," says Mr, G. Swathe in his volume of prayers, "I "hear the king hath set up his standard at "York against the parliament and city of Lon-"don. Look thou upon them. Take their

" cause into thine own hand; appear thou in " the cause of thy saints, the cause in hand, it " is thy cause, Lord. We know that the king is " misled, deluded and deceived, by his popish, " Arminian, and temporising, rebellious, indig- " nant faction and party," &c. They would, says Dr. Echard, in their prayers and sermons tell God, that they would be willing to be at any charge and trouble for him, and to do as it were any kindness for the Lord; the Lord might now trust them and rely upon them, they should not fail him: they should not be unmindful of his business: his work should not stand still, nor his designs be neglected. They must needs say, that they had formerly received some favours from God, and have been, as it were, beholden to the Almighty; but they did not much question but that they should find some opportunity of making some amends for the many good things, and, as I may so say, civilities which they had received from him. Indeed, as for those that are weak in the faith, and are yet but babes in Christ, it is fit that they should keep at some distance from God, should kneel before him and stand, as I may say, cap-in-hand to the Almighty; but as for those that are strong in all gifts, and grown up in all grace, and are come to a fullness and ripeness in the Lord Jesus, it is

comely enough to take a great chair, and sit at the end of the table, and with their cocked hats on their heads say, God we thought it not amiss to call upon thee this evening, and let thee know how affairs stand. We have been very watchful since we were last with thee, and they are in a very hopeful condition. We hope that thou wilt not forget us; for we are very thoughtful of thy concerns. We do somewhat long to hear from thee; and if thou pleasest to give us such a thing, i. e. victory, we shall be, as I may so say, good to thee in something else, when it lies in our way. The rebellious too, would in their prayers, pretend to foretell things, to encourage people in their rebellion. The following instance is to be met with in the prayers of the above mentioned Mr. George Swathe, minister of Denham in Suffolk. "Oh! my "good Lord God, I praise thee for discovering "last week, in the day time, a vision, that there "were two great armies about York, one of "the malignant party about the King, the other "party, Parliament and professors; and the "better side should have help from Heaven "against the worst; about, or at which instant "of time, we heard the soldiers at York had "raised up a sconce against Hull, intending to "plant fifteen pieces against Hull; against

" which fort, Sir John Hotham, keeper of Hull,
" by a garrison, discharged four great ordnance,
" and broke down the sconce, and killed divers
" cavaliers in it. Lord, I praise thee for disco-
" vering this victory, at the instant of time that
" it was done, to my wife which did then pre-
" sently confirm her drooping heart, which the
" last week had been dejected three or four days,
" and no arguments could comfort her against
" the dangerous times approaching; but when
" she had prayed to be established in faith in
" thee, then presently thou didst by this vision,
" strongly possess her soul, that thine, and our
" enemies should be overcome."

PURITANS.

Pious liberties were pretty common among the puritans of Cromwell's days, as appears from a passage from Burnet's history; "Tillotson (afterwards archbishop of Canterbury) " told me that a week after Cromwell's death, " he being by accident at Whitehall, and hear- " ing there was to be a fast that day in the " household, out of curiosity, went into the pre- " sence chamber where it was held. On the " one side of a table, Richard, with the rest of " Cromwell's family were placed, and six of the

" preachers were on the other side; among " these, Thomas Goodwin, Owen, Caryl, and " Sterry. There he heard a great deal of " strange stuff, enough to disgust a man for " ever, of that enthusiastic boldness. God was " as it were, reproached with Cromwell's ser- " vices, and challenged for taking him away so " soon. Goodwin, who had pretended to assure " them in a prayer, that he was not to die, which " was but a few minutes before he expired, had " now the impudence to say to God, thou hadst " deceived us and we were deceived. Sterry, " praying for Richard, used these indecent " words, next to blasphemy: Make him the " brightness of the Father's glory, and the ex- " press image of his person."

PIOUS PUNNING.

When worthy master Samuel Hearn, famous for his living, preaching and writing, lay on his death bed, (rich only in goodness and children), his wife made much womanish lamentation about what would hereafter become of her little ones. " Peace, sweetheart," said he, " That God who ' feedeth the ravens, will not starve the *Hearns*."

A METHODIST FOOTMAN.

The energy of their religious feelings among the Methodists, will be found occasionally to meddle with and disturb the ordinary occupations and amusements of life, and to raise up little qualms of conscience, which instead of exciting respect, border, we fear, somewhat too closely upon the ludicrous. The following is an extract from the Evangelical Magazine. "A gentleman's "servant who has left a good place, because he "was ordered to deny his master when actually "at home, wishes something on this subject may "be introduced into this work, that persons who "are in the habit of denying themselves in the "above manner, may be convinced of its evil."

BISHOP HORSELEY.

This eminent prelate was dean of the order of the Bath; the right reverend was so vain as to wear his ribbon in every time and place, resembing Lewis the Great, who went to bed in his wig to keep up his dignity.

FATHER SANTEUL.

Santeul, a French canon, was very vain of his poetical talents, although his reputation scarcely travelled beyond the circle of his immediate friends. When he had finished any poetry he

used to say; "Now I will go and put chains "along all the bridges of the town to prevent " my brother bards from drowning themselves."

EXALTATION OF THE CROSS.

The year 629 was illustrated by the restitution of the true cross, which had been carried away by the Persians, to the holy sepulchre. The Roman Emperor Heraclius performed in person the pilgrimage of Jerusalem, the identity of the relic was verified by the discreet patriarch, and this august ceremony has been commemorated by the annual festival of the exaltation of the cross. Before the Emperor presumed to tread the consecrated ground, he was instructed to strip himself of the diadem and purple, the pomp and vanity of the world; but in the judgment of his clergy, the persecution of the Jews was more easily reconciled with the precepts of the Gospel.

MIRACULOUS JUDGMENT.

William of Malmsbury, records the following as a fact, and relates it in in the very words as he says, of the person on whom the miracle was wrought; and of which, a formal deed relating the particulars, and attesting the truth, was drawn up and subscribed by bishop Peregrine,

the successor of Hubert. "I, Ethelbert, a sin-
"ner, will give a true relation of what happened
"to me on the day before Christmas, A.D. 1012,
"in a certain village, where there was a church
"dedicated to St. Magnus the martyr, that all
"men may know the danger of disobeying the
"commands of a priest. Fifteen young women
"and eighteen young men of which I was one,
"were dancing and singing in the church yard,
"when one Robert, a priest, was performing
"mass in the church; who sent us a civil mes-
"sage, entreating us to desist from our diversion
"because we disturbed his devotion by our
"noise. But we impiously disregarded his re-
"quest; upon which the holy man inflamed with
"anger, prayed to God and St. Magnus, that
"we might continue dancing and singing a
"whole year without intermission. His pray-
"ers were heard. A young man, the son of a
"priest named John, took his sister, who was
"singing with us by the hand, and her arm
"dropped from her body without one drop of
"blood following; but notwithstanding this
"disaster, she continued to dance and sing with
"us a whole year. During all that time, we
"felt no inconveniency from rain, cold, heat,
"hunger, thirst, or weariness: and neither our
"shoes, nor our clothes wore out. Whenever

" it began to rain, a magnificent house was " erected over us by the power of the Almighty. " By our continual dancing we wore the earth so " much, that, by degrees, we sunk in it up to " the knees, and at length up to the *middle*. " When they ear was ended, bishop Hubert came " to the place, dissolved the invisible ties by " which our hands had been so long united, ab- " solved us, and reconciled us to St. Magnus " (query St. Vitus?). The priests daughter who " had lost her arm, and other two of the young " women, died away immediately; but all the " rest fell into a profound sleep, in which they " continued three days and three nights; after " which they arose, and went up and down the " world, publishing this *true* and glorious mira- " cle, and carrying the evidence of its truth along " with them, in the continual shaking of their " limbs."

BISHOP BERKELEY.

Berkeley, bishop of Cloyne, in Ireland, wrote a book proving the non-existence of matter; but taking it down the Strand in the dark, he broke his shins—but, alas! it could not break him of his theory.

DOCTOR GEE.

Dr. Gee, prebendary of Westminster, having written a small tract against popery, and being for his health obliged to go abroad, told all the English he met, he was afraid of being murdered or put into the Inquisition. Mr. Prior however quite disconcerted the doctor by maliciously offering body for body for his safety, and that not a soul ever heard of him or his pamphlet.

THE CROSS OF CONSTANTINE.

The philosopher who, with calm suspicion examines the dreams and omens, the miracles and prodigies, of profane or even of ecclesiastical history, will probably conclude, that if the eyes of the spectators have sometimes been deceived by fraud, the understanding of the readers has much more frequently been insulted by fiction. Every event, or appearance, or accident, which seems to deviate from the ordinary course of nature, has been rashly ascribed to the immediate action of the Deity; and the astonished fancy of the multitude has sometimes given shape and colour, language and motion to the fleeting, but uncommon meteors of the air. Nazarius and Eusebius are the two most celebrated orators, who in studied panegyries, have laboured to exalt the glory of Constantine. Nine

years after the Roman victory, A. D. 321, Nazarius describes an army of divine warriors, who seemed to fall from the sky; he marks their beauty, their spirit, their gigantic forms, the stream of light which beamed from their celestial armour, their patience, in suffering themselves to be heard, as well as seen, by mortals; and their declaration that they were sent, that they flew, to the assistance of the great Constantine. For the truth of this prodigy, the Pagan orator appeals to the whole Gallic nation, in whose presence he was then speaking, and seems to hope that the ancient associations would now obtain credit from this recent and public event. The Christian fable of Eusebius, which, in the space of twenty-six years, A. D. 338, might arise from the original dream, is cast in a much more correct and elegant mould. In one of the marches of Constantine, he is reported to have seen with his own eyes, the luminous trophy of the cross, placed above the meridian sun, and inscribed with the following words, BY THIS CONQUER. This amazing object in the sky astonished the whole army, as well as the Emperor himself, who was yet undetermined in the choice of a religion; but his astonishment was converted into faith by the vision of the ensuing night. Christ appeared before his eyes,

and displaying the same celestial sign of the cross, he directed Constantine to form a similar standard, and to march, with an assurance of victory against Maxentius and all his enemies. The learned bishop of Cæsarea appears to be sensible, that the recent discovery of this marvellous anecdote, would excite some surprise and distrust among the most pious of his readers. Yet, instead of ascertaining the precise circumstance of time and place, which always serve to detect falsehood, or establish truth; instead of collecting and recording the evidence of so many living witnesses, who must have been spectators, of this stupendous miracle; Eusebius contents himself with alleging a very singular testimony; that of the deceased Constantine, who, many years after the event, in the freedom of conversation had related to him this extraordinary incident of his own life, and had attested the truth of it by a solemn oath. The prudence and gratitude of the learned prelate, forbade him to suspect the veracity of his victorious master; but he plainly intimates, that in a fact of such a nature, he should have refused his assent to any meaner authority. This motive of credibility could not survive the power of the Flavian family; and the celestial sign which the infidels might afterwards deride, was disregarded by the

christians of the age which immediately followed the conversion of Constantine. But the catholic church, both of the East and of the West, has adopted a prodigy which favours, or seems to favour, the popular worship of the cross. The vision of Constantine maintained an honourable place in the legend of superstition, till the bold and sagacious spirit of criticism presumed to depreciate the triumph, and to arraign the truth of the first christian Emperor.

BISHOP FOLIOT.

That there have been dialogues held between the devil and man, we are informed by Matthew Paris, who tells us, of one Gilbert Foliot, afterwards bishop of London, celebrated for his rhyming contest with the prince of darkness; who, one night, while the prelate was revolving matters, rather political than religious, roared in his ears.

O Gilberte Foliot!
Dum revolvis tot et tot
Deus tuus est Astarot.

While thus you're revolving on good and on evil,
This world is your heaven, your God is the devil.

To whom the intrepid priest answered with more truth than civility:

Mentiris dæmon! qui est Deus
Sabaoth, est ille meus,

'Satan, thou liest, the God who evermore
Both was and is, 'tis he whom I adore,

WILLIAM HUNTINGDON.

Wesley and Whitfield were the Luther and Calvin of Methodism, but from this sect there were numerous seceders. One of these independent chieftains published an account of himself which he called God the Guardian of the poor, and the Bank of faith. His name was William Huntingdon, and he styled himself S. S. which signified Sinner Saved. The tale which this man told was truly curious. He was originally a coal-heaver, but finding praying and preaching a more profitable trade, he ventured upon the experiment of living by faith alone; and the experiment answered. The man had talents, and soon obtained hearers. It was easy to let them know, without asking for either, that he relied upon them for food and clothing. At first, supplies came in slowly—a pound of tea, and a pound of sugar at a time, and sometimes an old suit of clothes. As he got more hearers, they found out that it was for their credit he should make a better appearance in the world. If at any time, things did not come

when they were wanted, he prayed for them, knowing well when his prayers would be heard. As a specimen, take a story which is annexed in his own words.—"Having now had my horse " for some time, and riding a great deal every " week, I soon wore my *breeches* out, as they " were not fit to ride in. I hope the reader will " excuse my mentioning the word *breeches*, which " I should have avoided, had not this passage " of Scripture intruded into my mind, just as I " had resolved in my mind, not to mention this " kind providence of God. 'And thou shalt " make linen breeches to cover their nakedness " from the loins even unto the thighs shall they " reach, &c.' Exod. 28, 42, 43. By which and " three others, (namely Ezekiel 44, 18. Leviti- " cus 6, 10, and 16, 4.) I saw that it was no " crime to mention the word *breeches*, nor the " way in which God sent them to me. Aaron " and his Sons being clothed entirely by provi- " dence; and as God himself condescended to " give orders what they should be made of, and " how they should be cut, and I believe the " same God ordered mine, as I trust it will ap- " pear in the following history, The Scripture " tells us to call no man master, for one is our " master even Christ. I therefore told my most " bountiful and ever adored master, what I

" wanted: and he who stripped Adam and Eve
" of their fig-leaved aprons, and made coats of
" skins and clothed them, and who clothes the
" grass of the field, which to day is, and to-mor-
" row is cast into the oven, must clothe us, or
" we shall soon go naked: and so Israel found
" it when God took away his wool and his flax,
" which they prepared for Baal: for which ini-
" quity was their skirts discovered, and their
" heels made bare. Jeremiah, 13, 22. I often
" made very free in my prayers with my valuable
" master for this favour, but he still kept me so
" amazingly poor, that I could not get them at
" any rate. At last I was determined to go to
" a friend of mine at Kingston, who is of that
" branch of business, to bespeak a pair; and to
" get him to trust me until my master sent me
" money to pay him. I was that day going to
" London fully determined to bespeak them as
" I rode through the town. However when I
" passed the shop I forgot it; but when I came
" to London, I called on Mr. Crowder, a shoe-
" maker in Shepherd's market, who told me a
" parcel was left there for me, but what it was
" he knew not; I opened it, and behold there
" was a pair of *leather breeches* with a note in
" them! the substance of which was, to the best
" of my remembrance, as follows:—' Sir, I have

" sent you a pair of breeches, and hope they
" will fit. I beg your acceptance of them; and
" if they want any alteration, leave in a note
" what the alteration is, and I will call in a few
" days and alter them, I. S.' I tried them on,
" and they fitted as well as if I had been mea-
" sured for them; at which I was amazed,
" having never been measured by any lea-
" ther breeches maker in London. I wrote
" an answer to the note to this effect. 'Sir,
" I received your present, and thank you
" for it. I was going to order a pair of lea-
" ther breeches to be made, because I did not
" know till now that my master had bespoke
" them of you. They fit very well; which fully
" convinces me that the same God, who moved
" thy heart to give, guided thy hand to cut:
" because he perfectly knows my size, having
" clothed me in a miraculous manner for near
" five years. When you are in trouble, Sir, I
" hope you will tell my master of this, and
" what you have done for me, and he will repay
" you with honour.' This is, as nearly as I am
" able to relate it, and I added, 'I cannot make
" out I. S, unless I put, I for Israelite indeed,
" and S for Sincerity: because you did not
" 'sound a trumpet before you as the hypocrites
" do,' About that time twelvemonths I got

" another pair of breeches in the same extraor-
" dinary manner, without my ever being mea-
" sured for them."

Step by step, by drawing on his master as he called him, and persuading the congregation to accept his drafts, this Sinner Saved got two chapels of his own, a house in the country, and a coach to carry him backwards and forwards.

CARDINAL BEAUFORT.

Baker in his Chronicle speaks of Henry Beaufort, cardinal of Winchester, who was extremely rich, crying out upon his death bed, in such speeches as these; "Fye—will not death be
" hired? will money do nothing? Must I die
" that have such great riches? If the whole
" realm of England would save my life, I am
" able, either by policy to get it, or by riches to
" buy it!"

PRESBYTERIAN ZEAL.

A young woman in Fife, daughter to a presbyterian preacher there, reading that part of St. Peter, 'Christ the bishop of our souls,' blotted out the word bishop, and in the place, inserted " Presbyterian of our souls.'

It is known in the shire of Teviotdale, that Mr. William Veach murdered the bodies as well

as the souls of two or three persons with one sermon: for preaching in the town of Jedburgh to a great congregation, he said, "There are two "thousand of you here to day, but I am sure "fourscore of you will not be saved;" upon which three of his ignorant hearers, being in despair, despatched themselves.

Mr. W. Guthrie of Fenwick, hath a printed sermon full of curses and imprecations. "Will "you gang, man, to the cursed curates? Gang! and the vengeance of God gang with thee: the devil rugg their hearts out of their sides."

JOHN DE BONGY.

Reverend De Bongy (John), Marquis of Bongy, and Lieutenant-General of the French armies, in the reign of Lewis XIV., was a protestant. Cardinal Mazarine and the Queen did, several times, by letter, request him to change his religion, and to remove, by that means, the obstacle to his advancement, and offered him a marshal's staff, and any government he might make choice of, provided he would turn papist: but he answered, "that if he could be prevailed upon to "betray his God for the staff of a marshal of "France, he might betray his king for a thing of "much less consequence; that he could do "neither of them, but was contented to find that

" his services were acceptable, and that the only " obstacle to his being rewarded, was the religion " he professed."

EFFECTS OF METHODISM.

The following we consider to be one of the most shocking histories we ever read; God only knows how many such scenes take place in the gloomy annals of methodism. A young man of the name of S. C., grand-son to a late eminent dissenting minister, and brought up by him, came to reside at K—g about the year 1803. He attended at the baptist place of worship, not only on the Lord's day, but frequently at the week-day lectures and prayer meetings. He was supposed by some to be seriously inclined; but his opinion of himself was that he had never experienced that divine change without which no man could be saved. However that might be, there is reason to believe he had been some years under powerful convictions of his miserable condition as a sinner. In June, 1806, these convictions were observed to increase, and that in a more than common degree. From that time he went into no company; but when he was not at work, kept in his chamber where he was employed in singing plaintive hymns, and bewailing his lost and perishing state. He had about him several

religious people; but could not be induced to open his mind to them, or to impart to any one the cause of his distress. Whether this contributed to increase it or not, it did increase, till his health was greatly affected by it, and he was scarcely able to work at his business. While he was at meeting on Lord's day, September 14, he was observed to labour under very great emotion of mind, especially when he heard the following words: "sinner! if you die without an interest in Christ, you will sink into the regions of eternal death!" On the Saturday evening following he intimated to the mistress of the house where he lodged, that some awful judgement was about to come upon him; and as he should not be able to be at meeting next day, requested that an attendant might be procured to stay with him. She replied that she would herself stay at home and wait upon him, which she did. On the Lord's day he was in great agony of mind. His mother was sent for, and some religious friends visited him; but all was of no avail. That night was a night dreadful beyond all conception. The horror which he endured brought on all the symptoms of raging madness. He desired the attendants not to come near him, lest they should be burnt. He said that the bed curtains were in flames—that

he smelt the brimstone—that devils were come to fetch him—that there was no hope for him, and that he should certainly go to hell. It was with difficulty he could be kept in bed. An apothecary being sent for, so soon as he entered the house, and heard his dreadful howlings, he inquired if he had not been bitten by a mad dog. His appearance, likewise, seemed to justify such a suspicion, his countenance resembling that of a wild beast more than that of a man. Though he had no feverish heat, yet his pulse beat above 150 in a minute. To abate the mania a quantity of blood was taken from him, a blister was applied, his head was shaved, cold water was copiously poured over him, and foxglove was administered. By these means his fury was abated: but his mental agony continued, and all the symptoms of madness, which his bodily strength thus reduced would allow, till the following Thursday. On that day he seemed to have recovered his reason, and to be calm in his mind. In the evening he sent for the apothecary; and wished to speak with him by himself. The latter, on his coming, desired every one to leave the room, and thus addressed him: "C—, have you not something in your mind?" "Aye," answered he, "that is it". He then acknowledged that early in the month of June he had

gone to a fair in the neighbourhood, in company with a number of wicked young men; that they drank at a public house together till he was, in a manner, intoxicated; and that, from thence, they went into other company where he was criminally connected with a harlot. "I have been "a miserable creature," continued he, "ever "since; but during the last three days and three "nights, I have been in a state of desperation." He intimated to the apothecary that he could not bear to tell this story to his minister, "but "do you," said he, "inform him that I shall not "die in despair; for light has broken in upon me; "I have been led to the great Sacrifice for sin, "and I now hope in him for salvation." From this time his mental distress ceased, his countenance became placid, and his conversation, instead of being taken up, as before, with fearful exclamations concerning devils and the wrath to come, was now confined to the dying love of Jesus! The apothecary was of opinion that if his strength had not been so much exhausted, he would now have been in a state of religious transport. His nervous system, however, had received such a shock, that his recovery was doubtful; and it seemed certain that if he did recover, he would sink into a state of idiocy. He survived this interview but a few days.

REV. MR. SWINDEN.

A treatise was once written to prove that the sun is the place of punishment, and that its light proceeds from that fire in which the sinful are everlastingly tormented. The hardness of the heart, that could have backed this effort of genius, is uncommon. The author was the reverend Mr. Swinden, of Yarmouth, who fills up an octavo volume "On the nature and space of Hell."

FLAGELLATION.

Henry the second, king of England, for a few hasty words, respecting that turbulent priest, Becket, underwent the all-purifying test of flagellation, his previous contrition availing nothing. Mathew Paris says that "the bare skin of royalty received four or five stripes from every one of the religious persons, a multitude of whom had assembled. Even Henry the fourth of France was, when absolved of his excommunication and heresy, obliged to receive the correction of the church; but, it should be noted, that, as the fair Gabriel would, probably, dislike seeing her gallant's skin in so degraded a state, he wisely had it inflicted by proxy, which is certainly the most comfortable manner of receiving flagellation. Messieurs d'Ossat and du Perron,

were the complaisant sufferers, but then they were afterwards made cardinals. During the performance of the ceremony of the king's absolution, and while the choristers were singing the psalm, *miscrere mei Deus*, the pope, at every verse, beat with a rod on the shoulders of each of the two proxies; which shews how essential a part of the ceremony of an absolution flagellations have been thought to be. Lully was ashamed of the mean compliance of the floggees, saying, that they had deserted the honour of their king and their country, in order to get preferment in the church. Henry the fourth, Emperor of Germany, being excommunicated by pope Gregory, and becoming contrite, was made to wait three days at the pontifical gate at Rome, barefooted, in the month of January, and according to Malmsbury, with a broom in his hand. At length he was let in, his broom was laid upon his imperial back, and then, and not till then, he got absolution.

DR. DONNE.

A happy thought which may please the court is better for a poet, than all his genius, learning, or even integrity. Dr. Donne, in his Pseudo-Martyr, holds, that when men congregate to form the *body* of civil society, then it is that the

soul of society, sovereign power, is sent from God, just as he sends the soul into the human embryo when the two sexes propagate their kind. In another part of the same work he mentions that the office of the civil sovereign extends to the care of *soul!* For this absurd and blasphemous trash, James the first made him Dean of St. Paul's; all the wit and publicity of Donne's genius having never enabled him to get bread through the *better* part of his life.

ECCLESIATICAL PRECOCITY.

Some of the most eminent members of the church have been distinguished for precocity. Melancthon, the celebrated reformer, wrote a comedy at the age of thirteen. Cardinal Sylvio Antoniano, at the age of ten years, wrote verses upon any subject which was proposed to him, and which were so proper and excellent, though pronounced *extempore*, that even a man of genius could not have composed as good without a great deal of care and time. Ferrand of Carduba, a literary prodigy, flourished at the university of Paris, in the fifteenth century. Though but twenty years of age, he was a doctor of the four faculties. He was perfectly skilled in divinity, in the civil and in the canon law, and in medicine. He was master of the oriental as well as the

classical tongues; excelled all painters and all musicians; was knighted for his dexterity in arms, and *foretold future events.* The doctors of the Parisian university, sage as they were, could not settle whether these gifts were the effect of a common possession, or whether the wonderful youth were actually anti-christ.

MONKISH PHILOSOPHY.

There was a work printed in 1561, called "the "Anatomy of the mass." It was an octavo volume, containing one hundred and seventy-two pages, yet containing no less than fifteen pages of errata! The learned monk accounted for these blunders by asserting that the devil (we presume it must have been the printer's devil) drenched the manuscript in the kennel, and beyond that obliged the printers to commit these numerous blunders.

JUDGMENT BY THE CROSS.

The Bishop of Paris and the Abbé de St. Denis, disputed about the patronage of a monastery. Pepin, Le Gos, unable to decide the claims which appeared to him very much perplexed, referred them to the judgment of God by the cross. Hereupon the bishop and abbé

appointed, each of them, a man, who being conducted into the palace chapel, stretched out his arms in the form of a cross, while the people with devout attention, betted, by turns, for the one and the other. The bishop's man grew first tired, dropped his arms, and lost his employer the cause.

BISHOP DAMASUS.

Damasus, Bishop of Rome, towards the latter part of the fourth century, had the good sense or the good fortune to engage in his service the zeal and abilities of the learned Jerom, and the grateful saint has celebrated the merit and purity of a very ambiguous character. But the splendid vices of the church of Rome, under the reign of Valentinian and Damasus, have been curiously observed by the historian Ammianus, who delivers his impartial sense in these expressive words:— "The prefecture of Juventius was accompanied with peace and plenty: but the tranquillity of his government was soon disturbed by a bloody sedition of the distracted people. The ardour of Damasus and Ursinus to seize the episcopal seat surpassed the ordinary measure of human ambition. They contended with the rage of party; the quarrel was maintained by the wounds and

death of their followers; and the prefect unable to resist, or to appease the tumult, was constrained, by superior violence to retire into the suburbs. Damasus prevailed; the well disputed victory remained on the side of his faction; one hundred and thirty-seven dead bodies (*diversi sexus*, observes Jerom) were found in the Basilica of Sicininus, (probably the church of Santa Maria Maggiore on the Esquiline hill) where the christians hold their religious assemblies; and it was long before the angry minds of the people resumed their accustomed tranquility. When I consider the splendour of the capital I am not astonished that so valuable a prize should inflame the desires of ambitious men, and produce the fiercest and most obstinate contests. The successful candidate is secure that he will be enriched by the offerings of matrons (Damasus was styled by his enemies Auriscalpius Matronarum), that, as soon as his dress is composed, with becoming care and elegance, he may proceed in his chariot through the streets of Rome (Gregory Nazianzen describes the pride and luxury of the prelates who reigned in the imperial cities; their gilt car, fiery steeds, numerous train, &c. The crowd gave way as to a wild beast.); and that the sumptuousness of the imperial table will not equal the profuse and deli-

cate entertainments provided by the taste, and at the expense of the Roman pontiffs. "How much more rationally," continues the honest Pagan, "would those pontiffs consult their true happiness, if, instead of alleging the greatness of the city as an excuse for their manners, they would imitate the exemplary life of some provincial bishops, whose temperance and sobriety—whose mean apparel and down-cast looks—recommend their pure and modest virtue to the Deity and his true worshippers." This lively picture of the wealth and luxury of the popes in the fourth century, becomes the more curious as it represents the intermediate degree between the humble poverty of the apostolic fishermen and the royal state of a temporal prince, whose dominions extend from the confines of Naples to the banks of the Po.

MONUMENT AT SARAGOSSA.

In the cathedral of Saragossa is a sumptuous monument erected to the memory of a grand inquisitor. Round his mausoleum are chained, to each of the six pillars, a Moor preparatory to his being burned. Granted, the moors are placed so as to be in perfect keeping, as the painters say, and may be very picturesque in some eyes; for Gray tells us, that "even in our ashes live

their wonted *fires*," and therefore a dead grand inquisitor must be equally honoured as when alive.

LES FILLES DIEU.

The convent of Les Filles Dieu, at Paris, was founded in 1226, "as an asylum for female sinners, who, during their whole life, had abused their bodies, and were reduced to beggary." A Cordelier, or Franciscan Friar, instituted the convent of Les Filles Penitentes about 1497.—John Cima de Champigny, a bishop, would draw up the laws himself; in one of which we find "the candidates shall be obliged to swear, by "their eternal damnation, before the confessor "and six religious women, that they did not pros-"titute themselves on purpose to gain admission." And again, "lest any should defer their conver-"sion too long, no one, aged above thirty years, "will be received."

SCOTCH FRIARS.

During the sixteenth century, it became a great dispute in the university of St. Andrews, whether the Pater Noster should be said to God or the Saints! The friars, who knew in general that the reformers neglected the saints, were determined to maintain their honour with great

obstinacy, but they knew not upon what topics to found their doctrine. Some held that the Pater Noster was said to God *formaliter*, and to saints *materialiter*; others to God *principaliter*, and to saints *minus principaliter*; others would have it *ultimate* and *non ultimate*; but the majority seemed to hold that the Pater was said to God *capiendo stricte*, and to saints *capiendo large*. A simple fellow, who served the subprior, thinking there was some great matter in hand that made the doctors hold so many conferrences together, asked him one day what the matter was? The subprior answering, "Tom," that was the fellow's name, "we cannot agree to whom the Pater "Noster should be said:" he suddenly replied, "to whom, sir, should it be said but unto God?" "Then," said the subprior, "what shall we do "with the saints?" He rejoined, "give them "Aves and Credos enow, in the devil's name, for "that may suffice them." The answer going abroad, many observed that he had given a wiser decision than all the doctors had done with all their decisions.

PAPISTS AND THE VIRGIN.

"Mother of God," is a title by which the papists designate the virgin, "the impropriety of "it," says David Brogue, "is exceedingly great.

"How would the compilers of the catechism be "pleased, if any one were to call Anna, whose "daughter they say Mary was, the grandmother "of God; to call the Virgin the mother of God "is equally wrong." We have shown in different parts of these volumes that the virgin's mediation has been more sought for than that of our Lord; and on the continent, authors have celebrated her divine powers, her extraordinary condescensions, in a way that would not readily be supposed. According to them her courtesy or bienséance may teach us a lesson of humility. At one time she is represented as descending from heaven to mend the gown of Thomas à Becket, which was ripped up at the shoulder. Whilst the monks of Clairvaux were at work the Virgin relieved their fatigue by wiping the perspiration from their faces. While an abbess was absent from her convent, being seduced from the path of virtue by a wicked monk (a very uncommon thing in those days!), the Virgin is made to superintend the neglected abbey and its inmates. She descends from her high abode to bleed a young man who prayed to her, he being too plethoric. She sings matins and supplied the place of a monk, who was obliged to be absent, but who prayed to her for that purpose. And we are solemnly assured, that, when St. Allan was

much indisposed she rewarded him for his devotional attentions to her, by graciously giving him that lactial nourishment which female parents are accustomed to yield only to their offspring. Such are the impious contents of the legends of the saints. The very institution of a church must have its legendary anecdote. The church of Santa Maria Maggiore, at Rome, is beautiful, it stands upon the ruins of an ancient temple in honour of Juno Lucina. The Virgin Mary being a great lover of churches intimated to some pope in a dream, that she wished this church built exactly here, directing him to look out for the spot which he would find covered with snow on the following morning. The pope rose early in consequence: but as it was in the middle of the dog-days, he could not find any mark of snow till he came to this place, where it lay several feet high, covering the exact dimensions of the present church, which is therefore named Maria in neve, or St. Mary in the snow. This church possesses some hay, on which the new born Saviour was laid in the stable, and his first swaddling clothes. As for the images of our lady, they, in catholic countries, are multiplied in the cathedrals and churches to an incredible amount, and are as decked out in finery as the best spangled dolls in Bartholomew fair. There

is an anecdote of a *crying* Virgin Mary at Atocha which is made of wood, yet is seen melting into tears at the pathetic parts of a sermon, annually preached before her every Good Friday. On such occasions, the spectators cannot help sharing in the bitterness of the Virgin's sorrow. One day the preacher, having exerted all his powers of oratory with the usual effort, perceived among his crying congregation, a carpenter who looked on with a dry eye. "Impious wretch," exclaimed the sacred orator, "what, not weep! not dis- "cover the smallest emotion, when you see the "holy Virgin herself, dissolved in tears?"— "Ah, reverend father," replied the carpenter, "it "was I who fixed up that statue yesterday in "its niche: in order to fasten her properly, I "was obliged to drive three great nails into her "latter end, 'twas then she would have cried if "she had been able."

EFFECTS OF PATRONAGE.

In a tract, entitled "Why poor priests have "no benefices," by Wickliffe, the English reformer, who was excommunicated by the popish council of Constance, after he was dead and buried, is the following satire on William of Wykcham, bishop of Winchester, who was his cotemporary, and is supposed to have recom-

WICKLIFF.

mended himself to Edward the third, by rebuilding the castle of Windsor: "and yet they (lords) wolen not present, a clerk able of kenning of God's law, but a kitchen clerk, or a penny clerk, or wise in building castles, or worldly doing, though he kenne not reade well his sauter."

THE MONKS AND CHARLES V.

The emperor, Charles V. retired to a monastry, but it was not to be expected that he who had harassed the world as much as he could, would be quiet there; he accordingly amused himself by calling up the monks at a very early hour to matins. A young one said, upon being so disturbed, "is it not enough for your majesty to "have broken in upon the repose of the universe, "but must you also break in upon that of a "poor insignificant monk?" But so inveterate was the monarch's habit of tormenting, that being foiled here, he took to tormenting himself by flagellation which he did so successfully, that at last he was fairly whipped out of the world.

URBAN VIII.

This pope, having been, as he thought, ill treated by some considerable persons at Rome, said, "how ungrateful is this family? to oblige "them I canonized an ancestor of their's that

" did not deserve it." We believe it was this pontiff who once exclaimed, " Oh, what a pro- " digy of genius is that man, he thinks exactly " as I do."

IGNATIUS LOYOLA.

Ignatius Loyola, the founder of the society of Jesuits, although this may perhaps be doubted, they appearing of much older date, since we find Numbers 25c. 44, some of the Israelites were " of Jesue, the family of the Jesuits," put himself into the college de Montaigne, at Paris, in 1528; he there began his studies in the sixth class to learn his grammar a second time, and desired his master to set him a task, and whip him as he did the other scholars when remiss in his lesson. He was then thirty seven years old ;— a pretty sight to see this venerable saint's shirt taken up among a company of boys, spectators of the flagellating comedy, we should rather call it farce.

DONATIST CIRCUMCELLIONS.

In the middle of the fourth century the circumcellions, who formed the strength and scandal of the Donatist party, were inflamed by a frenzy of a very extraordinary kind ; and which, if it really prevailed among them in so extrava-

gant a degree, cannot surely be paralleled in any country, or in any age. Many of these fanatics were possessed with the horror of life, and the desire of martyrdom, and they deemed it of little moment by what means or by what hands they perished, if their conduct were sanctified by the intention of devoting themselves to the glory of the true faith and the hope of eternal happiness. The Donatist suicides alleged in their justification the example of Razias, which is related in the fourteenth chapter of the second book of the Maccabees. Sometimes they rudely disturbed the festivals and profaned the temples of paganism, with the design of exciting the most zealous of the idolaters to revenge the insulted honour of their Gods. They sometimes forced their way into the courts of justice, and compelled the afflicted judge to give orders for their immediate execution. They frequently stopped travellers on the public highways, and obliged them to inflict the stroke of martyrdom, by the promise of a reward if they consented, and by the threat of instant death, if they refused to grant so very singular a favour. When they were disappointed of every other resource, they announced the day on which, in the presence of their friends and brethren, they should cast themselves headlong from some lofty rock; and many precipices

were shewn which had acquired fame by the number of religious suicides.

CHURCH PROPERTY.

By parliamentary returns made in 1818, it appears that there were 4361 livings under £150; 5,995 above £150; 65 appropriated and sinecures, so that the total number of livings was 10421: of these 5417 had habitable glebe houses, 2626 not so; of 195 there were no returns. By the same returns to parliament, the number of churches was shown to be 10193, of chapels 1551, and the total number of places of the established worship, amounted to 11623. The annual revenues received from tithe by the clergy is £2031000; the impropriations are £1538000 of which the universities and clergy hold one third, or £512670, therefore the sum received for tithe is in the whole £3569000, a little more than one third of what is estimated its value. The clergy receive from tithes £2031000, the discipline from glebe &c. averaged at £40 amount to £426000, the augmentation lands to £100000.—Total 2551000.

EXCOMMUNICATION.

In earlier ages robbers became so formidable that the magistrates were obliged to apply to the ecclesiastical power to issue anathemas against them. One of these forms of excommu-

nication, issued in 988, is still preserved; it runs thus: "May your eyes, that have coveted, "be darkened; may the hands be withered up "that have robbed; may all the limbs be en- "feebled that have helped, may ye always find "labour but never find rest; and may ye be de- "prived of the fruit of your labour; may ye be "in fear and dread from the face of the enemy, "whether he pursues or does not pursue you: "that, by wasting away, you may at length be "consumed; may your portion be with Judas, "who betrayed our Lord, in the land of death "and darkness, till your hearts are converted to "make full satisfaction; may these curses, taking "vengeance of your wickedness, never cease "their effect on you so long as you remain in "the sin of robbery: amen, so be it, so be it."

ST. AGATHA.

The number of saints, allowed to be such by the Romish church, is as prodigious as the spawn of fish. Father Papebroche reckons seventeen or eighteen hundred to have died on the first of June only, so that what was said of the christian world, that "many are called but few are cho- "sen," cannot be applied to the popish community. However, father Mobilla was free enough to doubt whether many of the *invoked* saints are,

themselves, in heaven. Very little, we presume, can be entertained, as to the lady whose name appears at the head of this article; she was a Sicilian young lady, of great beauty and virtue. She had resisted the vicious importunities of the prætor of Catania, until his unmanly resentment was aroused against her—as a christian. The legend runs thus:—upon being questioned as to her religious tenets, Agatha nobly persevered in her profession of christianity, and was in consequence put to the rack, burnt with hot irons, and deprived of her breasts: still, however, living and stedfast amid her agonies, the cruel tyrant remanded her to prison to be reserved for future tortures, but providence (for it is always enlisted by the legend writers, though whether in the right place will presently appear) here benignly interfered, *i. e.*, *after* her being burnt and mutilated, bestowing on her spiritual comfort, and even throwing down the wall of her prison, and crushing two of the governor's servants as they were executing their master's orders for her confinement. There was a veil of hers which was left as a relic to the Sicilians, and was to protect the country from earthquakes. But, notwithstanding the continually increasing shocks since felt, and some dreadful convulsions, one of which destroyed twenty thousand inhabitants, the veil

of St. Agatha is still held to be miraculous, and will now be a secure defender, against any future similar disasters.

FATHER POPE.

Father Pope, the Jesuit, died at Naples, May twenty-nine, 1759, so great was his popularity, that, for his pulpit and confession box, the people made great scrambling, from a notion of his superior sanctity. His apartment being opened in the presence of the cardinal, arch-bishop, and one of the king's ministers, there were found in it six hundred ounces of gold in specie; bills amounting to fifty-six thousand ducats; one thousand six hundred pounds of wax; ten copper vessels full of dutch tobacco; three gold repeating watches; four boxes made of rare shells; two hundred silk handkerchiefs; and a capital of three hundred thousand ducats. Before his death he made a present to the church of Jesus of a piece of velvet hangings, laced with gold, a a large statue of the immaculate conception of massy silver, and a fine pyramid, to be erected in the front of the church. The Jesuits certainly made their way among nations surprisingly, but they told lies in great abundance. They played off this lying spirit in America, where the notion of evil spirits gives the poor Indians their great-

est misery. The French Jesuits told the six nations that Jesus Christ was a Frenchman, and had driven all evil demons from France; that he had a great love for the Indians, whom he intended also to deliver, but taking England in his way, he was crucified by the Londoners.

THE ABBOT OF BAIGNE.

This preferment was once held by a man of great wit and ingenuity, as well as a great adept in the musical art; being in the service of Louis the eleventh of France he was commanded by that monarch to get him a concert of swine's voices, which appeared to be impossible. The abbot was not surprised, but asked money for the performance, which was immediately delivered to him, when he produced one of the most singular instruments that ever was seen; for out of a great number of hogs, of several ages, which he brought together, and placed under a tent or pavillion, covered with velvet, before which he had a table of wood painted, with a certain number of keys he made a sort of living organ, and as he played upon the said keys with little spikes, which pricked the hogs, he made them cry in such order and consonance as highly delighted the king and all his company. Martin Luther considers music as "one of the fairest,

" and most glorious gifts of God, to which Satan " is a bitter enemy :" If the evil spirit had heard the instrument above described, he certainly displayed his taste.

SAINT IGNATIUS.

To solemnize the beatification of this Saint, a very fine ballet was given representing the city of Troy, and the Trojan horse set in motion by secret springs.

BISHOP JEWEL.

Bishop Jewel has ever been considered one of the brightest ornaments of the English Church, and therefore we cannot forbear presenting our readers with an extract from a sermon of his, preached before queen Elizabeth in 1558. It may please your grace to understand that witches and sorcerers within these four last years, are marvellously increased within your graces realm. Your subjects pine away even unto death, their colour fadeth, their flesh rotteth, their speech is benumbed, their senses are bereft; I pray God they never practise further than upon the subject.

MARTYRS.

The sober discretion of the present age can more easily admire than imitate the fervour of the first Christians, who according to the lively expression of Sulpicius Severus, desired martyrdom with more eagerness than his own cotemporaries solicited a bishopric. The epistles which Ignatius composed, as he was carried in chains through the cities of Asia, breathe sentiments the most repugnant to the ordinary feelings of human nature. He earnestly beseeches the Romans that when he should be exposed in the amphitheatre, they would not by their kind, but unseasonable intercession, deprive him of the crown of glory; and he declares his resolution to provoke and irritate the wild beasts which might be employed as the instruments of his death. Some stories are related of the courage of martyrs who actually performed what Ignatius had intended; who exasperated the fury of the lions, pressed the executioner to hasten his office, cheerfully leaped into the fires which were kindled to comsume them, and discovered a sensation of joy and pleasure in the midst of the most exquisite tortures. Several examples have been preserved of a zeal impatient of those restraints which the Emperors had provided for the security of the Church. The Christians

sometimes supplied by their voluntary declaration the want of an accuser, rudely disturbed the public service of Paganism, and rushing in crowds round the tribunal of the magistrates, called upon them to pronounce and to inflict the sentence of the law. The behaviour of the Christians was too remarkable to escape the notice of the ancient philosophers, but they seem to have considered it with much less admiration than astonishment. Incapable of conceiving the motives which sometimes transported the fortitude of believers beyond the bounds of prudence or reason, they treated such an eagerness to die as the strange result of obstinate despair, of stupid insensibility, or of superstitious phrenzy. "Unhappy men," exclaimed the proconsul Antonius, to the Christians of Asia, "unhappy men, "if you are thus weary of your lives, is it so "difficult for you to find ropes and precipices?" He was extremely cautious, as it is observed by a learned and pious historian, of punishing men who had found no accusers but themselves, the Imperial laws not having made any provision for so unexpected a case, condemning therefore a few as a warning to their brethren, he dismissed the multitude with indignation and contempt. Notwithstanding this real or affected disdain, the intrepid constancy of the faithful was productive

of more salutary effects on those minds which nature or grace had disposed for the easy reception of religious truth. On these melancholy occasions there were many among the Gentiles, who pitied, who admired, and who were converted. The generous enthusiasm was communicated from the sufferer to the spectators; and the blood of martyrs, according to a well known observation, became the seed of the church.

ABBOT BRIHMAN.

About the year 1414, Brihman, abbot of St. Michael, being at the council of Constance, was pitched upon by the prelates to say mass, because he was a man of quality. He performed it so well, that an Italian cardinal fancied that he must be a doctor of divinity or of canon law, and desired to get acquainted with him. He approached and addressed himself to him in Latin. The abbot who knew no Latin, could not answer; but without showing any concern, he turned to his own chaplain and said, "What "shall I do?" "Can you not recollect," replied the chaplain, "the names of the towns and vil- "lages in your neighbourhood? Name them "to him and he will think you talk Greek, and "then he will leave you." Immediately the

abbot answered the cardinal, "Sturwolt, Hase, "Gisen, Boersahe, Ravenstede, Drispenstedes, "Itzem." The cardinal asked if he were a Greek, and the chaplain answered "yes," and then the Italian prelate withdrew.

PIOUS THE FOURTH.

The common people of Rome complained to pope Pius the Fourth of a tax which he had laid upon corn, and which could not exceed three sols per head per annum. "You have more reason "to complain," said he, "of Paul the Fourth, "my predecessor, who has made you lose a "days work of five sols, by instituting a new "festival."

CARDINAL TURLONE.

It appears that the cruelties of the holy office, are not only of a recent date, but that they on whom they are inflicted retaliated; for on Wednesday, August the third 1786, about four o'clock in the afternoon, as cardinal Turlone, high inquisitor of the holy office was coming from the Vatican, he was set upon by an incensed multitude, who forced his eminence out of the carriage, and after cutting off his nose and ears, and mangling him in a most shocking manner, dragged the mangled carcase to Monte Tiburno,

where they hung it on a gibbet fifty feet high, which they erected for that purpose; the reasons assigned for this popular execution are various, but the one of them which seems to have wrought most powerfully on the minds of the populace, was the cruelty of his disposition, which exceeded even that of Nero; for when by the vigour with which he had exercised the office of inquisitor he had filled the gaols throughout the pope's dominions, with industrious artificers and others, on slight pretences, and a motion was made in the Vatican, for an act of grace, instead of giving that motion his suffrage, he sent an express order to the several gaolers to keep their prisoners doubly ironed lest an escape should be attempted. He was originally a black friar, but for some time was a pleader at the bar, and raised to the purple, to the amazement of the people, by a concatenation of crafty and iniquitous intrigues.

SAINT CHRYSOSTOM.

St. Chrysostom has consecrated three books to the praise and the defence of the monastic life. He is encouraged by the example of the ark, to presume that none but the elect, the monks, can possibly be saved. In another part of his work he becomes more merciful, and

allows different degrees of glory, like the sun, moon, and stars. In his lively comparison of a king and a monk, he supposes, what is hardly fair, that the king will be more sparingly rewarded, and more rigorously punished.

FLAGELLANTS.

The punishment of the body for the good of the soul, has ever been a favourite doctrine among papists, and in the extreme of fashionable piety, public flagellation was esteemed more meritorious than private discipline. Hence arose processions by regular associations and fraternities formed for the purpose; the half naked men performing in the public streets the most cruel and frantic whipping upon themselves. All Italy became infected with this mania, noble and ignoble, young and old, even children five years of age, would go nearly nude two and two in procession; in every hand a scourge of leather thongs, and with tears and groans they lashed their backs till the blood ran; weeping and giving tokens of such bitter affliction as if their last hour were come; and this not only in the day time, but during the nights, when the lugubrious voice of the penitents alone was heard, which would have moved hearts of flint. Balzac speaks of an eloquent Italian Capuchin named

Narni, who preached so powerfully home to the conscience, that in the holy week it was computed two thousand crowns were expended in cords for discipline, though hemp was not then so dear as it is now. The modern Italians are, or rather those of the last century, were so fond of flagellation, that they flagellate their very Saints, as the Chinese do their idols when they are overtaken by any misfortune. The Jews offered in sacrifice the blood of bulls and of goats, these fanatical children of the papal church, offered that of the latter only. The love of flagellating processions began to expand in Greece, and particularly in Germany and France. Thus in 1584, king Henry the third of France, his chancellor, the courtiers, and ministers, were seen walking two abreast, through the streets of Paris, covered from head to foot with sackcloth tied round with a thick cord, and each of them holding a scourge in his hand wherewith to flagellate his shoulders. In Spain, from the peculiar manner of the inhabitants the flagellating principle took a peculiar turn. Lovers would go under the windows of their mistresses and discipline themselves; or when they met them, lash themselves so briskly as to sprinkle their blood over the fair. Besides, that the Spanish flagellators do it with an extreme gracefulness of action is a fact, for

there are masters in most towns, whose express business is to teach the time, mood, comely movements, and arts above described: and in short, how to perform an *elegant* flaggellation. Men of great rank in Spain made love to their mistresses by a very magnificent flagellation. Madame D'Aunoy relates that the day the Duke of Vejar flagellated himself in honour of his mistress, under her window, an hundred white wax candles were carried before the procession, the duke was preceeded by sixty of his friends, and followed by an hundred, all attended by their own pages and footmen and plenty of priests and crucifixes.

BISHOP RYDLEY.

Fuller in his life of Bishop Irwell, prefixed to his works, says, "God himself, I rather believe, gives his saints sometimes warning to put their house in order before they are to leave it, either by visions in the night, as he forewarned Cyprian and Bradford of their martyrdom; the one by fire the other by the sword; or else by supernatural illumination, as it seems he assured Bishop Rydley, who when crossing the Thames, on a sudden, at the arising of the tempest, all were astonished, looking for nothing but to be drowned. Take heart, saith he, for in this boat

cometh a bishop that must be burnt and not drowned. And Jewell long before his sickness foretold the approaching, and in his sicknesse, the precise day of his death."

EPITAPH IN CLEWER CURCH-YARD, NEAR WINDSOR.

To the memory of George Smith, of Lound, in the county of Nottingham, ten years farrier to the royal horse-guards, who died June the fifth, 1811, aged thirty-one.

My sledge and hammer lie declin'd,
My bellows too have lost their wind;
My fire's extinct, my forge decayed,
My vice is in the dust now laid;
My coal is spent, my iron gone,
My nails are drove, my work is done.

This piece of originality has, however, been copied, and may be seen at Westham, in Essex.

SIXTUS THE SIXTH.

This pope, although infallible, was as ignorant as turbulent. He received without respect or hospitality the learned Greeks who fled from the Turks. To Theodore Gaza he gave a trifling reward for a translation of Aristotle. The hungry sage hurled it away, and leaving the audience, repeated with acrimony a Greek proverb which asserted that "thistles only could "delight the palate of an ass." Luckily Sixtus

understood not the language of the sarcasm Yet the pontiff is said to have enriched the Vatican library with many valuable books and manuscripts, but more for ostentation than attachment to literature.

CHRISTMAS DAY.

The churches of Egypt, Asia, and perhaps of Gaul, celebrated on the sixth of January the Nativity and the Circumcision of their Saviour. The Romans, as ignorant as their brethren of the real date of his birth, fixed the solemn festival to the twenty-fifth of December, the Brumalia, or winter solstice, when the pagans annually celebrated the birth of the Sun.

MIRACULOUS JUDGEMENT.

In the northern borders of England and on the other side of the river Humber, in the parish of Hoveden, lived the rector of that church with his concubine. This concubine one day sat rather imprudently on the tomb of St. Osanna, sister to king Osred, which was made of wood, in such a manner that she never could be parted from it, till, in the presence of the people, who ran to see her, she had suffered her clothes to be torn from her, and had received a severe discipline on her naked body, and that to a great effusion of blood, and with many tears and devout supplications on

her part, which done, and after she had engaged to submit to further penitence, she was divinely released.

PAPAL VENALITY.

King Henry the seventh of England, might, if he pleased, have been made a saint, or at least inserted as one in the popish calendar, but the canonization fees to the Roman Pontiff amounted to more than the king was willing to pay, being not less than fifteen thousand ducats of gold, about 7125 pounds sterling; a tolerably large sum in those days, though for the honour of being made a saint, perhaps as cheap as could be afforded, considering the market price of the article.

MOORE, BISHOP OF ELY.

A gentleman calling on an intimate friend of Dr. Moore, found him busy in hiding his best books, and locking up as many as he could. On inquiring the reason of this odd occupation, the other replied, "The bishop of Ely dines with "me to day."

SCOTCH COVENANTERS.

As if it were to perpetuate the recolletion of the absurdities enveloped in the cloak of religion which dishonoured the seventeenth century,

some anonymous author has collected and published innumerable specimens of "Scotch Presbyterian Eloquence," a work which must afford the greatest amusement, and of which, for the entertainment of our readers we present them with the following extracts. A preacher in the south of Teviotdale, said in his sermon, "Our "neighbour nation will say of us, poor Scotland, "beggarly Scotland, scabbed Scotland, lousie "Scotland; yea, but covenanted Scotland, that "makes amends for all"—for poverty, beggary, scabs, and lice. One Murray, marrying a couple, called the man the head, and the woman the tail; in the name of God then, said he, I join head and tail together; Sirs, let no man ever separate them. One Mr. Robert Steidman, in Carridden, told once, that the people of God had many doubts about their election, for *proof* of this, says he, see the 2nd Cant. v. 16. "My "beloved is mine, and I am his!" Another time he tells "that Christ was not proud nor lordly, "for he rode upon an ass, which is a low beast, "and wherefore think ye he did this? It was, "Sirs, for the conveniency of the old wives that "followed him, that he might kuttle (whisper) "the gospel in their ears as he went along." Mr. Areskine, praying in the Tron church, said, "Lord have mercy on all fools and idiots, and

" particularly on the magistrates of Edinburgh." Mr. Hugh Kenneday, moderator of the general assembly, being about to christen a child in the college kirk, looked about him and said, "Look " Sirs, and see the devil painted in that bairn's " face, but we shall do the best we can to con- " jure him out. I shall shortly nail his lug to " Christ's throne, till from a calf he grow up to " an ox to draw in Christ's plough." Mr. Shields, in a sermon at Aberdeen, told the people the only way to hold a fast grip of Christ, was to entertain him with three liquors in three sundry bickers (wooden cups) you must have a pint of hope, three pints of faith, and nine pints of hot, hot, hot burning zeal. Having thus spoken of Scotch Presbyterian preachers, we cannot forbear giving the following anecdote connected with a celebrated French Presbyterian preacher, Peter de Bosc, of Caen, a man who was extremely beloved, as much for his abilities as for his urbanity of manners. A letter de Cachet, had removed him from his office, but October the fifteenth, 1664, Mr. De Bosc recovered the liberty of returning to his church, and the joy which was at Caen, when he came there, cannot be expressed. A great many honourable persons congratulated him; but there was a catholic gentleman who then did one of the strangest

things ever heard of. He was a man of distinction in the province, whose life was not very regular, but who made open profession of loving pastors who had particular talents, and seemed particularly enamoured of the merit of Mr. De Bosc.

INDULGENCES.

An indulgence of forty days was granted by Forsham, Bishop of Ely, to those who going three times round a certain cross in the Church yard of Westoneynge, live and die, saying the Lord's prayer, and *ave maria*, for the souls of John Emmessone and Alice, his wife, whose bodies repose there, and for all christian souls,—Dated Holbourne, Ultimo marcii, 1406.

An indulgence of forty days was granted by Thomas de Arundel, Bishop of Ely, in 1375, to all those who should assist him at offering up prayers and saying masses for the prosperous voyage of Edmund, Earl of Cambridge, and John duke of Brittany.

On the 12 July, 1385, a mandate was sent from the Archbishop to his suffragans, to put up prayers, celebrate masses, processions, and make sermons for the good success of the king, who was then on an expedition against the Scots, and grants forty days indulgence to the celebrants and assistants of devotion with contrition.

On the 21st of June, 1389, a mandate was issued to pay and make processions for the safety of the church and state, and king, with an indulgence of forty days to the assistants, &c.

A mandate from the Archbishop to cause, masses, processions, and litanies, for peace and tranquility; dated in *Priorat*ᵘ *de Dunmow* 24 *Julii*, 1397. The bishop orders his official to execute it with forty days indulgence as usual.

A mandate from the Archbishop to the bishops to order processions, &c. against the duke of Orleans *Dux Aurilian*, who was come into Milford Haven with 144 ships. The bishop orders his official the commissary general to execute it, and grant 40 days indulgence as usual; dated Dodyngton, 4th September, 1405.

Indulgence of 40 days (dated 4th June, 1408) was granted to those who visited the chapel of the blessed Virgin Mary, in the Conventual Church of Thorney, with confession and contrition, should say the *Antiphon* the Bishop (Fordham) lately in his visitation found newly instituted there in honour of our lady, beginning *Ave Regina* and after *Compline* of each day should sing the same in the said chapel, or be present at the singing of it, or should supply lights for the same use, or who should assist the monks when they are hindered from saying the same.

RELIGIOUS REPARTEE.

Furetiere mentions a diminitive Jewish physician on the day of Corpus Christi having caused a crucifix to be fastened over his door, which at the close of the day he endeavoured himself to take down, but was prevented by the shortness of his stature. Observing a tall porter going by he desired him to take down the crucifix; the catholic, surveying his Jewish countenance, sharply replied—"Let those take him down "who hung him up."

PROTESTANT ZEAL.

The tapestries which Jane of Albret, queen of Navarre, worked with her own hands, as hanging monuments of the liberty she procured herself and others by shaking off the yoke of the pope, were highly characteristic of the spirit of the times. In order to show as plainly as possible, her opinion of the sacrifice of the mass, having a very beautiful and excellent piece of tapestry, wrought by her mother Margaret, in which was admirably well represented the sacrifice of the mass, and the priest holding out the wafer to the people, she pulled out the square piece in which this was depicted, and instead of the priest she put in with her own hand a fox, which turning itself toward the people, and grinning most

horridly, represented with its paw in its mouth, these words, Deus vobiscum, the Lord be with you. In another very rich suit of tapestry hangings which belonged to the queen of Navarre, Luther and Calvin were represented giving his holiness a clyster, which worked him to such a degree, that he was seen in another compartment troubled with a violent vomiting and looseness, and evacuating a number of kingdoms and sovereignties as Denmark, Sweden, the dukedom of Saxony, &c. Now Luther certainly did all this, but who would expect to see it thus grossly perpetuated.

CURIOUS PICTURE.

There is a picture in a church at Bruges that puts not only all chronology, but all else out of countenance. It is the marriage of Jesus Christ with St. Catherine of Sienna. St. Dominic, the patron of the church, performs the ceremony, the Virgin Mary joins their hands, and to crown the anachronism, king David plays the harp at the wedding.

RELIGIOUS MUMMERY.

Religious mummery seems to be not an inappropriate title for an article on some of the pious vows which were made by the knights in the

times of chivalry. The most extraordinary of these vows was perhaps that of the peacock or pheasant, made by the knight on the bird; it was performed in the following manner; the day on which the knights were to take their solemn vows, a peacock or pheasant, sometimes roasted, but always dressed and garnished out with its finest feathers, was brought in with great dignity by the ladies or the young gentlewomen, in a large gold or silver vessel in the midst of a numerous company of assembled knights. They presented this dish to each knight, who made his vow on the bird: after which they carried it back, and placed it on a table, to be distributed among the assistants. The skill of the person who carved it, consisted in dividing the part so nicely that all present might have a share. The old romanceers who wrote on this singular vow inform us, that the ladies or young gentlewomen, after presenting the bird to every knight, chose one of the most valiant knights to accompany them in this ceremony, and to direct the peacock to that knight whom he esteemed the bravest: which being done, the knight elected, cut up the bird and distributed it in his sight. So high a preference bestowed on eminent valour was not accepted till after a long and modest resistance, and confessing themselves the least

worthy of this honour: in the same manner as the knights admitted into the order of the holy Ghost protested they were wholly undeserving of so glorious a distinction. The account of the singular ceremony which passed at Lisle in 1453, on conferring this order at the court of Philip the good, duke of Burgundy, is too curious to be omitted, and is perhaps the most extravagant specimen of religious mummery upon record. It was exhibited upon occasion of the crusade against the Turks, when the conquest of the Eastern Empire was accomplished by the taking of Constantinople, and is thus described by Mathew de Couci, and Oliver de la Manche, who were at this feast. The necessary time for the preparations and arrival of the knights, was passed in several feasts given by the principal lords, the last of which was that of the duke of Cleves, when they proclaimed the banquet of his uncle the duke of Burgundy, which according to the ancient custom was to be given eighteen days from that time. The proclamation was thus made: a lady, mounting on the table where the duke of Burgundy was seated, by a step made for that purpose, kneeled down before him, and placed on the head of that prince a chaplet or crown of flowers: from hence the custom of offering at balls, a nosegay to the person who is to

give the next entertainment. When the eighteen days were passed the duke of Burgundy drew together his whole court, and the nobility of his different states to his banquet, which was the annunciation of the high mysteries of religion and of knighthood; when, if the magnificence of the prince was admired in the multitude and abundance of services, it was still more conspicuous in the elegant spectacles displayed in the entremets, or curious and dainty dishes, brought in between the services and the fruits; by which the feast was rendered more pompous and amusing. There appeared in the hall divers decorations, machines, figures of men, and extraordinary animals, trees, mountains, rivers, and a sea with vessels on it; all these objects were intermixed with personages, with birds and other living animals, who were in motion in the hall, or on the great table, and represented the actions relative to the design the duke had formed; which was to exhibit the feasts of the palace of Alsine, in the ancient court of France. It is astonishing to conceive what must have been the extent of the hall which contained so spacious a table, or rather so vast a theatre, with the ground necessary for the action of so many machines and persons, without reckoning the multitude of the guests, and the crowd of spec-

tators. In the midst of this spectable, entered suddenly a giant, armed in the ancient manner of a Moor of Grenada; he led an elephant who carried a castle on his back, in which was a lady bathed in tears, and dressed in long mourning habits as a nun, or devotee to the cloister. When she came into the hall, and was in the midst of the assembly, she recited a poem of three stanzas, which commanded the giant to stop; but he looking on her with a fixed eye, continued his march till he came to the table of the duke. At that moment the captive lady, who represented religion, made a long complaint in verse, on the calamities she suffered from the tyranny of the infidels and reproached the luke-warmness of those who ought to have succoured and delivered her. When this lamentation was over, the king at arms, of the order of the golden fleece, preceded by a long file of officers at arms, and carrying on his head a pheasant alive, which was ornamented with a golden collar, enriched with pearls and precious stones, advanced towards the duke of Burgundy, and presented to him two young ladies, the one of whom was Yolande the natural daughter of that prince, and the other, Isabel of Neufchatel, daughter of the Lord de Montaigu, each accompanied by a knight of the golden fleece. At the same time

the king at arms offered to the duke, the bird he carried, in the name of these ladies, who recommended themselves to the protection of their sovereign, in conformity to the ancient custom, according to which, in the great feasts and noble assemblies, they presented to the princes, lords, and noble ladies, a peacock, or some other royal bird on which to make vows serviceable to those ladies who should implore their assistance. The duke after having attentively listened to the petition of the king at arms returned a billet, which was read aloud, and began in these words: "I vow to God my crea-"tor, and to the glorious Virgin his mother; "and after these to the ladies and the pheasants, "&c." It further contained solemn promises, the grand intent of this allegorical exhibition, to carry the war among the infidels for the defence of the oppressed church, and that castle in which this singular ceremony was represented. The vow made by the duke, was the signal of all the other vows, each of which had in view the proving of the courage of those who made them, against the Turks; and some arbitrary penance was added, as to abstain from wine and meat on certain days, not to sleep in a bed, not to eat on a table cloth, to wear shirts of hair, or armour next the skin, &c. till these engagements were

performed. The conclusion of these vows was celebrated by a new spectacle. A lady, dressed in white, in the habit of a nun, bearing on her shoulder a scroll, on which was written, "Grace "of God," in letters of gold, came to thank the assembly, and presented twelve ladies, conducted by as many knights. These ladies represented different virtues; the name of each, every lady carried also on her shoulder, marked on a billet or heart, and that they were to be of this expedition to insure it success. When they had passed in review, one after the other, presented their billet to the "Grace of God," who read them, and recited at the end of each, in a couplet of eight verses, the names of the ladies, which were, Faith, Justice, Charity, Reason, Prudence, Temperance, Strength, Truth, Liberality, Diligence, Hope, Valour: all which were to express the virtues necessary to a true and perfect knight. These ceremonies over, they all began to dance in figures, and were sumptuously feasted; and with these allegorical and magnificent entertainments ended this noble and joyful feast.

SAINT BEUNO.

After St. Beuno had assumed the monastic habit, he founded a convent in 616, at Clynnog. Cadvan, king of North Wales, was his great

patron, and promised him much land: his son Cadwallan performed the promise, and received from the saint a golden sceptre with sixty cows. The land was claimed in behalf of a little infant, and his title proved good; the king refuses either to give other land in lieu, or to resign the present. Bruno cursed him and went away; but was appeased by Gwrddeint, first cousin to the king, who overtook him, and gave the town of Clynnog for ever to God and St. Beuno, for his own soul's sake, and that of the wicked Cadwallan. Long after his time, the Carmelites, or white monks, had here an establishment, but they were suppressed at an unknown period. At the time of the Lincoln taxation, or the year 1291, the church was collegiate, consisting of five portionists, or prebendaries, and it continued so to the dissolution, at which time its revenues must have been very great, many of the kings and first people of the country appearing on the list of benefactors. At present there are no sort of revenues to keep this venerable pile from falling to ruin, but the offering of calves and lambs, which happen to be born with the Nôd Beuno or mark of St. Beuno, a certain natural mark in the ear, have not entirely ceased. They are brought to the church on Trinity Sunday, the anniversary of the saint, and delivered to the

churchwardens, who sell and account for them, and put it into a great chest called Cyf St. Beuno, made of one piece of oak, secured with three locks. From this the Welch have a proverb for attempting any very difficult thing. "You may as well try to break up St. Beuno's "chest." The little money resulting from the sacred beasts or casual offerings is either applied to the relief of the poor, or in aid of repairs.

INSTRUCTIONS TO A CHAPLAIN.

The following, and we believe they are Unique, are Sir John Wynne of Gwedir's Instructions to his chaplain, the reverend John Pryce. "First, you shall have the chamber I showed you in my gate, private to yourself, with lock and key, and all necessaries. In the morning I expect you should rise, and say prayers in my hall, to my household below, before they go to work, and when they come in at night, that you call before you all the workmen, specially the youth, and take account of them of their belief, and of what Sir Meredith taught them. I beg you to continue for the most part in the lower house: you are to have only what is done there, that you may inform me of any disorder there. There is a bayliff of husbandry and a porter, who will be commanded by you. The morning after you be

up, and have said prayers, as afore, I would you to bestow in study on any commendable exercise of your body. Before dinner you are to come up and attend grace or prayers, if there be any publicke; and to sit up if there be not greater strangers above the chyldren, who you are to teach in your own chamber. When the table from half downwards is taken up, then are you to rise and to walk in the alleys near at hand until grace time, and to come in then for that purpose. After dinner, if I be busy, you may go to bowles, shuffel bord, or any other honest, decent recreation, until I go abroad. If you see me void of business, and go to ride abroad, you shall command a gelding to be made ready by the grooms of the stable, and to go with me. If I go to bowles or shuffle bord, I shall lyke of your company, if the place be not made up with strangers. I would have you go every Sunday in the year to some church hereabouts, to preache, giving warnynge to the parish, to bring the yowths at after noon to the church to be catechysed; in which poyut is my greatest care that you be paynfull and dylygent. Avoyd the alehouse, to sytt and keepe drunkard's company ther, being the greatest discredit your function can have."

ULRIC ZUINGLE

The papal church has recorded the deaths of numerous Christians, who have fallen by the hands of the pagans; the reformed church might afford a more numerous catalogue of martyrs, who have fallen victims to popery; among these, Ulric Zuingle, the Swiss reformer, is not one of the least distinguished. "In a battle which took place in October 1531, between the troops of the five associate catholic cantons, and a detachment of Zurichers, in which the latter, being obliged to yield to superior numbers, were entirely routed, Zuingle, receiving a mortal wound at the commencement of the action, fell senseless to the ground. As soon as he had recovered sufficiently to raise himself up, he crossed his arms on his breast and lifted his languid eyes to heaven. In this condition he was found by some catholic soldiers, who, without knowing him, offered to bring a confessor; but as he made a sign of refusal, the soldiers exhorted him to recommend his soul to the holy virgin. On a second refusal, one of them furiously exclaimed, "Die, then, obstinate heretic," and pierced him through with a sword. His body was found the next day, and the celebrity of his name drew together a great crowd of spectators. One of these, who had been his colleague at Zurich,

after intently gazing on his face, thus expressed his feelings: "Whatever may have been thy "faith, I am sure thou wert always sincere, and "that thou lovedst thy country. May God take "thy soul to his mercy." Among the savage herd, some voices exclaimed, "Let us burn his "accursed remains." The proposal was applauded, a military tribunal ordered the execution, and the ashes of Zuingle were scattered to the wind. Thus, at the age of 47, he terminated a glorious career, by an event deeply lamented by all the friends of the reformation, and occasioned triumph to the partizans of the Romish church.

AH! OH.

Of all the gifts we can receive from nature, the most useful is the faculty of being silent, or making a reply à propos. A French abbè, whose wit has rendered him the delight of every drawing-room in Paris, frequently declares that silence has been of greater service to him than the brilliancy of his genius, and relates the following anecdote which brought him into notice among the polite word when he was not more than eighteen years old: Having been invited one day to dine with the duke de Choiseul, he repaired to that celebrated nobleman's house, and entered

the room where the company were assembled, with the staid, sober demeanour which became his sacred character, and with a slow solemn pace, which, however it might occasion his taking up more time to traverse a room, has not prevented him from making great progress in the world. Scarcely had he advanced ten steps into the saloon, when the door of it opened again, and the duchess of G——, the sister of M. de Choiseul, and whose influence with her brother was unbounded, was announced. The abbé stopped for an instant to allow the duchess to pass, and turning a little towards her, exclaimed "Ah!" The duchess walked quickly on, but nevertheless cast a look upon the abbé, who, without being in the least discomposed, proceeded very quietly to place himself at one corner of the table where dinner was served. In the dining room every one was silent, waiting for the sister of the duke to speak, when she suddenly espying the author of the interjection, which was still ringing in her ears, addressed him with "Mr. l'abbé, what was the meaning of "the 'Ah!' which you pronounced on my en- "trance." "I, Madame la duchesse? I did not "say Ah! but I said Oh!" The first time in her life the duchess was confused, and did not perceive that the abbé was only eluding the ques-

tion; and not knowing how to interpret this singular reply, remained silent. Every one however, addressed the impassible abbé; the same evening he received nine invitations, and thanks to his talent for speaking without saying a word, immediately passed for a wit.

REVEREND MR. FELTON AND HANDEL.

The Rev. Mr. Felton was a musical composer of some note in the eighteenth century, and finding that his first organ concertos were well received, he opened a subscription for a second set, and begged of Mr. Brown, the leader of his Majesty's band, to solicit Mr. Handel's permission to insert his name in the list. Brown, who had been in great favour with Handel the winter before, when he led his oratorios, remembering how civilly he had been attended by him to the door, and how carefully cautioned after being heated by a crowded room, and hard labour at the rehearsals in Brook-street, not to stir without a chair, had no doubt of his success: but on mentioning to him the Rev. Mr. Felton's request as delicately as possible, one morning when he was shaving, by telling him that he was a clergyman, who being about to publish some concertos by subscription, was extremely ambitious of the honour of his name and the acceptance of a

book, merely to grace his list without involving him in any kind of expence. Handel, putting the barber's hand aside, gets up in a fury, with his face still in a lather, and cries out with great vehemence: "Tamn your seluf, and go to der teif-"fel—a barson make concerto! why he no make "sarmon?" In short, Brown seeing him in such a rage, with razors in his reach, got out of the room as fast as he could, lest he should have used them in a more barbarous way than would have been safe.

BARDSEYE ISLAND, IN WALES.

Bardseye island is about two miles in circumference and contains but few inhabitans, although it once afforded an asylum during life to twenty thousand saints, and after death, graves to as many of their bodies. Well, therefore, might it be called insula Sanctorum, the isle of saints. Dr. Fuller, however, observes, "It "would be more facile to find graves in Bard-"seye for so many saints, than to find saints for "so many graves." But, to approach the truth, let it be said, that Dubritius, archbishop of Caerleon, almost worn out with age, resigning his see to St. David, retired here, and, according to the best account, died in 612, and was interred in the spot, but in after times his body was remo-

ved to Landaff. The slaughter of the monks of Bangor, in the year 607, is supposed to have contributed to the population of this island, for not only the brethren who escaped, but numbers of other pious Britons, fled thither to avoid the rage of the Saxons. The time in which the religious house was founded is very uncertain; it probably was before the retreat of Dubritus, for something of that kind must have occasioned him to give the preference to the place. It seems likely to have been a seat of the Culdees or Colidei, the first religious residents of Great Britain, who sought islands and desert places in which they might in security worship the true God. It was certainly resorted to in very early times; for our accounts say that it flourished as a convent in the days of Cadwan, king of Britain, coeval with Dubritius.

MIRACULOUS CREDULITY.

During the season of miracles, worked by Bridget Burtock, of Cheshire, who healed all diseases by prayer, faith, and an embrocation of fasting spittle, multitudes resorted to her from all parts, and kept her salival glands in full employ. Sir John Pryce, with a high spirit of enthusiasm, wrote to this wonderful woman, to make him a visit at Newtown Hall, in order to

restore to him his third and favourite wife. The letter will best tell the foundation on which he built his strange hope, and very uncommon request.

Purport of Sir John Pryce's letter to Mrs. Bridget Burtock, 1748. "Madam—Having received information by repeated advises, both "public and private, that you have of late performed many wonderful cures, even where the "best physicians have failed; and that the "means used appear to be very inadequate to "the effects produced; I cannot but look upon "you as an extraordinary and highly favoured "person. And why may not the same most "merciful God who enables you to restore sight "to the blind, hearing to the deaf, and strength "to the lame, also enable you to raise the dead "to life? Now, having lately lost a wife, whom "I most tenderly loved, my children an excellent "step-mother, and our acquaintances a very "dear and valuable friend, you will lay us all "under the highest obligations; and I earnestly "entreat you, for God Almighty's sake, that you "will put up your petitions to the throne of "Grace on our behalf, that the deceased may be "restored to us, and the late dame Eleanor "Pryce be raised from the dead. If your per-"sonal attendance appears to you to be neces-

" sary, I will send my coach and six, with pro-
" per servants, to wait on you hither, whenever
" you please to appoint. Recompence of any
" kind that you could propose, would be made
" with the utmost gratitude; but I wish the bare
" mention of it is not offensive both to God and
" you. I am, madam, your most obedient, and
" very much afflicted humble servant,

" JOHN PRYCE."

ANTI-CHRIST.

It appears from a Swedish work, called an Historical account of the Last Years of the Reign of Gustavus the Fourth, Adolphus, late king of Sweden, that that monarch had the prophetical enthusiasm upon him. He had gotten hold of a commentary upon the Revelations which turned his brain, and he persuaded himself that the letters of Bounaparte's name, composed the mystical number of 666, the number of the beast; that Napoleon being the beast, his kingdom would be of short duration, and that he himself was the chosen instrument of Providence to discomfit him. He was express in his directions to his ministers, that Bounaparte's Christian name should be written Neapoleon, because this spelling was required to support the calculation. When a Russian prince was sent to treat with

him at Lauenberg, he favoured him with the Apocalypse, and afterwards sent him a letter to Berlin, containing nothing but a chapter on the beast, translated into French from the Swedish Bible. But not merely the ex-king of Sweden, for the Rev. Mr. Faber also, prophesied the downfall of Bounaparte—the beast from the thirteenth chapter of Revelations. These are his words; "The beast rising out of the sea "(Corsica,) with seven heads and ten horns, "and upon his head ten horns and ten crowns, is "Buonaparte; this beast was to have reigned "forty-two months, as emperor of France. Buo- "naparte has nearly reigned this exact number "of months; the dragon, i. e. the devil, gave "him his power and great authority; and he "caused all, both great and small, rich and poor, "free and bond, to receive a mark in their right "hand, i. e. Buonaparte has caused all persons "to submit to his tyranny. The beast's number "was six hundred three score and six, which "exactly corresponds with the numerical calcula- "tion of all the letters in Buonaparte's name, "reckoning the letters according to the number "affixed to each before the introduction of the "figures, thus, N 40, A 1, P 60, O 50, L 20, "E 5, A 1, N 40, the letters in his Christian "name; B 2, U 110, O 50, N 10, A 1, P 60,

" A 1, R 80, T 100, E 5, being the letters of his " surname, amounting altogether to 666, the " identical number of the beast, i. e. Buona- " parte." This divine adds, "That without the " smallest doubt, as the truth of Revelation can " never be questioned, so it follows, that the " Spanish patriots, are destined to put an end " to the reign of this beast Buonaparte." Well may Swift observe, that such commentators on the Revelations turn out prophets without understanding a syllable of the text.

A POPISH MARTYR.

Though the papists invented this system of purifying errors and heresies by fire, yet the reformers under Henry VIII. adopted the example, and we have in Hall's Chronicle the following disgraceful narrative of the burning of Friar Forest, in 1538, at which Latimer himself assisted. The following is Hall's narrative and we wish it were the only one of the kind.

" In May," 30th. Henry VIII. A. D. 1538. " there was a Friar, called friar Forest, one of " the observant Friars," of Greenwich " but he " might have been," says Hall " more truly " named an obstinate Friar. This obstinate " Friar had secretly, in confessions, declared to

" many of the King's subjects that the King was
" not supreme head, and being thereof accused
" and apprehended, he was examined how he
" could say that the King was not Supreme Head
" of the Church, when he himself had sworn to
" the contrary. He answered that he took his
" oath with the outward man, but his inward
" man never consented thereunto. At this an-
" swer the Lords who examined him looked very
" strangely at the dissimulation of the Friar; but
" being further accused of diverse heretical and
" damnable articles that he held, contrary to the
" Scripture of God, he was after sundry examin-
" ations convinced and confuted, and gladly sub-
" mitted himself to abide the punishment of the
" Church. But upon this his submission, having
" more liberty than before he had, as well to
" talk with whom he would, as also who that
" would to talk with him; certain such outward
" men as he was, so talked with him, and so in-
" censed him, that the outward Friar was as far
" from his open submission as ever he was, and
" when his abjuration was sent to him to read
" and look upon, he utterly refused it, and ob-
" stinately stood in all his heresies and treasons
" before conspired. All gentle means that were
" possible to be sought for his reconciliation were
" had, but the more gentler that the Magistrates

" were to him, the more obstinate was the Friar,
" and would neither argue nor answer; wherfore
" justly was he condemnped; and after for him
" was prepared, in Smithfelde in London, a gal-
" lows on the which he was hanged in chaines
" by the middle and armholes all quicke; and
" under the gallows was made a fire, and he so
" consumed and brent to death. At his coming
" to the place of execution, there was prepared
" a great scaffold, on which sat the nobles of
" the realme, and the Kings Majesty's most ho-
" nourable Council, only to have granted pardon
" to that wretched creature if any spark of re-
" pentance would have happened in him. Ther
" was also prepared a pulpit where a right reve-
" rend father in God and a renouned and famous
" clerk, the bishop of Worcester, called Hugh
" Latimer, declared to him his errors and openly
" and manifestly by the Scripture of God confut-
" ed them, and with many and godly exhortations
" moved him to repentance, but such was his
" forwardness that he neither would hear nor
" speak.

" And a little before the execution, a huge and
" great Image was brought to the gallows, which
" Image was brought out of Wales, and of the
" Welshmen much sought and worshipped. This
" Image was called *Darvell Gatheren*, and the

"Welshmen had a prophecy that this Image "should set a whole Forest a fire, which prophe- "cy now took effect, for he set this Friar Forest "on fire and consumed him to nothing. This "Friar, when he saw the fire come, and that pre- "sent death was at hand, caught hold upon the "ladder, which he would not let go, but so un- "paciently took his death, that no man that "ever put his trust in God never so unquietly "nor so ungodly ended his life. If men might "judge him by his outward man, he appeared "to have little knowledge of God and his sin- "cere truth, and less trust in him at his ending.

"Upon the gallows that he died on, was set "up in great letters these verses following:

"David Darvell Gatheren
"As saith the Welshmen,
"Fetched outlawes out of Hell.
"Now is he come with spere and shilde
"In harnes to burn in Smithfelde,
"For in Wales he may not dwell.

"And Forest the Frier
"That obstinate lyer
"That willfully shalbe dead;
"In his contumacie
"The Gospell doth deny
"The Kyng to be supreme head."

MARY AND EDWARD VI.

The frightful reaction which took place under Mary was doubtless provoked by the zeal of the Reformers, under her brother. They interdicted Mary from hearing mass, and sent commissioners to her residence at Copt Hall to cite her chaplains. She remonstrated, and her letter, as follows is still, according to Mr. Ellis, keeper of the MSS. preserved among the national archieves in the Harleian MSS.

"My dutye moste humbly remembred unto "your Majestie. It maye please the same to be "advertysed that I have by my servantes receav-"ed your most honorable Letter, the contentes "wherof doe not a little trouble me, and so "much the more for that any of my servants "shoulde move or attempte me in matteres "towching my sowle, which I thinke the mean-"este subjecte within your Realme could evell "beare at their servantes hande; having for my "parte utterly refused heretofor to talke with "them in such matteres, and of all other per-"sones leaste regarded them therein: to whom "I have declared what I thinke as she which "trusted that your Majestie would have suffered "me your poore humble sister and beadeswoman "to have used the accustomed Masse, which the

" Kinge your father and myne with all his pre-
" decessores evermore used; wherin also I have
" been brought upp from my youth, and ther-
" unto my conscyence doth not only bynde me,
" which by no means will suffer me to thinke
" one thing and do another, but also the promise
" made to the Emperore by your Majesties
" Counsell was an assurance to me that in so
" doinge I should not offend the Lawes, although
" they seeme now to quallefye and deny the
" thing.

" And at my laste waytinge upon your Ma-
" jestie I was so bould to declare my mynd and
" conscyence to the same, and desired your
" Highnes, rather then you should constraine me
" to leave the Masse, to take my life, whereunto
" your Majestie made me a very gentle answere.

" And nowe I beseche your Highnes to give
" me leave to write what I thinke towching your
" Majesties Letteres. In deed they be signed
" with your owne hand, and neverthelesse in my
" oppinione not your Majesties in effecte, be-
" cause it is well knowne (as heretofore I have
" declared in the presence of your Highnes) that
" although, Our Lorde be praysed, your Ma-
" jestie hath farre more knowledge and greater
" guiftes then otheres of your yeares, yett it is
not possible that your Highnes can at theis

" yeares be a judge in matters of Religeon. And " therefore I take it that the matter in your " Letter procedeth from such as do wish those " thinges to take place, which be moste agree- " able to themselves: by whose doinges (your " Majestie not offended) I intend not to rule my " Conscyence.

" And thus, without molestynge your Highnes " any further, I humblye beseeche the same ever, " for Gods sake, to beare with me as you have " done, and not to thinke that by my doinges or " ensample any inconvenyence might growe to " your Majestie or your Realme; for I use it not " after any suche soarte; puttyng no doubte " but in time to come, whether I live or die, your " Majestie shall perceave myne intente is grownd- " ed upon a true love towardes you, whose " royall estate I beseech Almightie God long " to contynewe, which is and shalbe my daylie " prayer, accordinge to my dutye.

" And after pardon craved of your Majestie for " thes rude and boulde Letteres, yf neither at my " humble suite, nor for regard of the promisse " made to the Emperor, your Highnes will suffer " and beare with me, as you have done, tyll your " Majestie may be a Judge herein yourselfe, and " right understand their proceedinges, (of which " your goodness yet I dispaire not,) otherwise,

" rather than to offend God and my conscyence
" I offer my bodye at your will, and death shall
" be more welcome than lyfe with a trowbeled
" conssyence.

" Moste humbly beseeching your Majestie to
" pardon my slowenes in answeringe your Let-
" teres, for my owlde deseasse would not suffer
" me to write any soner. And thus I praye Al-
" mightie God to keep your Majestie in alle
" vertue and honor, with good health, and longe
" lyfe to his pleasure. From my poore howse at
" Copped Hall the xix of Auguste.

Your Majestie's moste
humble sistere
MARY.

WOLSEY'S NATURAL CHILDREN.

Of the fact that Wolsey had intrigues with the fair sex there seems no doubt. He had a son of the name of Winter, long Archdeacon of York, and the 38th article of the Impeachment charges him with having had two children by a Mrs. Leghe. But the following letter in the Museum, to Lord Cromwell puts the question beyond doubt.*

" Ryghte honorable, after most humyll com-
" mendacyons, I lykewyce besuche you that the

* Ellis's Collection, Vol. ii. p. 92.

" Contents of this my simple Letter may be
" secret; and that for asmyche as I have grete
" cause to goo home, I besuche your good Mas-
" tershipe to comand Mr. Herytag to give at-
" tendance opon your Mastershipe for the know-
" lege off youre plesure in the seyd secrete mater,
" whiche ys this, My Lord Cardinall causyd me
" to put a yong gentyll homan to the Monystery
" and Nunry off Shayfftysbyry, and there to be
" provessyd, and wold hur to be namyd my
" doythter; and the troythe ys shew was his
" dowythter: and now by your Visitacyon she
" haythe commawynment to departe, and know-
" ythe not whether Wherefore I humely besuche
" your Mastershipe to dyrect your Letter to the
" Abbas there, that she may there contynu at-
" hur full age to be professed.

" Withoute dowyte she ys other xxiiij. yere
" full, or shalbe at suche tyme of the here as she
" was boren, which was a bowyte Myclelmas.
" In this your doyng your Mastershipe shall do
" a very charitable ded, and also bynd hur and
" me to do you such servyce as as lyzthe in owre
" lytell powers; as knowythe owre Lord God
" whome I humely besuche prosperyusly and
" longe to preserve you.

Your orator

JOHN CLUSEY."

BISHOP WATSON.

A tract had been published by the Duke of Grafton, a most sincere Christian and pious man, to whose public character infinite injustice has been done by the domestic virulence of Jesuits, but who deserves the high praise of having been a warm friend of civil and religious liberty, and enjoyed the useful and enviable distinction of transmitting the same principles unimpaired to his family. In this work his grace earnestly recommended a revisal of the liturgy. He was of course bitterly attacked. Dr. Watson, bishop of Landaff, wrote a pamplet in his defence, but so liberal, that the duke most candidly and kindly begged him not to publish it, saying, he never would be forgiven for it. The bishop with his accustomed honesty and boldness, after thanking his friend for this considerate advice, declared, that no view of interest could deter him from doing his duty. "How," said he "shall I answer this at the tribunal of Christ? You saw "the corruption of my Church—you had some "ability to attempt a reform, but secular considerations checked your integrity." Accordingly the pamphlet was published under the title of "Considerations on the expediency of revising the liturgy and articles of the Church of England —by a constant protestant." One of his prin-

cipal improvements was the omission of the Athanasian creed; and he had concerted a bill for this purpose with the duke, when the effects of the French Revolution put off for a long period all such measures. He had intended to submit the plan to the king, as well as the archbishops, in the first instance. The king was deemed favourable to such a reform, from the anecdote related by Dr. Heberden of what happened one Sunday in Windsor Chapel. "The clergyman," says Bishop Watson, in the anecdotes of his own life, "on a day when the Athanasian creed was to be read, began with *Whosoever will be saved*, &c. The king, who usually responded with a loud voice, was silent; the minister repeated in a higher tone his *Whosoever*; the king continued silent, at length the apostles' creed was repeated by the minister, and the king followed him throughout with a distinct and audible voice."

JOHN HUSS.

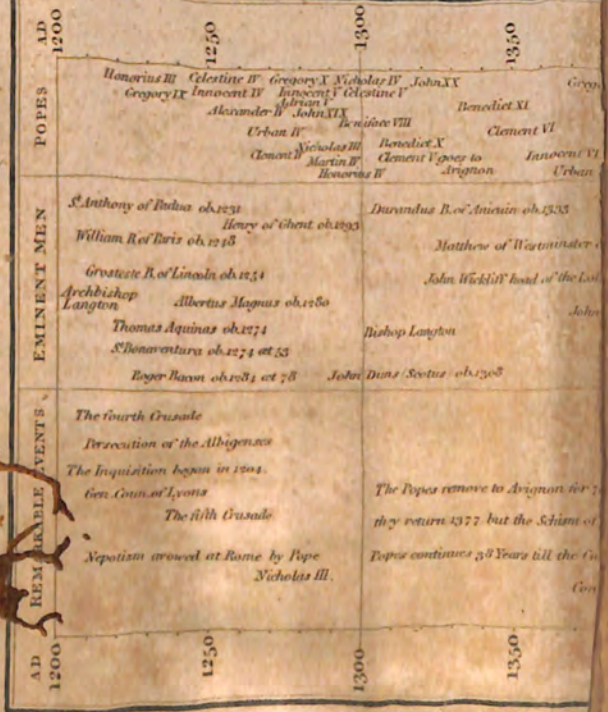
It was at Constance that John Huss, and Jerome of Prague, the first martyrs of the Reformation, sealed their testimony. They were burned without the city, on a plain of inconsiderable extent, watered by the Rhine. There is something, now that four centuries have closed upon this awful scene, deeply impressive in the

warning of Huss, addressing for the last time, in the church where he was unrobed, preparatory to his execution, the assembled multitude of his accusers. "Centum revolutis annis, Deo re-"spondebitis et mihi." "Let a hundred years "be fled, and you will answer to God and me."

THE END.

Plummer and Brewis, Printers, Love-Lane, Eastcheap.

CHART


AD
1200
1250
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1350
POPES
Honorius III
Gregory IX
Celestine IV
Innocent IV
Alexander IV
Urban IV
Clement IV
Gregory X
Innocent V
Adrian V
John XIX
Nicholas III
Martin IV
Nicholas IV
Celestine V
Boniface VIII
Benedict X
Clement V goes to Avignon
John XX
Benedict XI
Clement VI
Innocent VI
EMINENT MEN
S.t Anthony of Padua ob.1231
Henry of Ghent ob.1293
William R.d of Paris ob.1248
Grosteste B.p of Lincoln ob.1254
Archbishop Langton
Albertus Magnus ob.1280
Thomas Aquinas ob.1274
S.t Bonaventura ob.1274 æt 53
Roger Bacon ob.1284 æt 78
Durandus B.p of Aniciain ob.1333
Matthew of Westminster
John Wickliff head of the Lol
John
Bishop Langton
John Duns Scotus ob.1308
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The fourth Crusade
Persecution of the Albigenses
The Inquisition begun in 1204.
Gen.l Coun.l of Lyons
The fifth Crusade
Nepotism avowed at Rome by Pope Nicholas III.
The Popes remove to Avignon for 7
they return 1377 but the Schism of
Popes continues 38 Years till the Co
Cou
AD
1200
1250
1300
1350

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ERRATA.

VOL. I.

Page 21—for "Cordoliers," read "Cordeliers."
—— 31—for "mean to preach," read "meant to preach."
—— 55—for "Roman senate associated," read "assimilated."
—— 61—for "Virgineo," read "Virgines."
—— 114—for "Paversham," read "Caversham."
—— 151—for "Suetonious," read "Suetonius."
—— 172—for "felt how great," read "felt how greatly."
—— 187—for "there was a visionary," read "this was a visionary."
—— 224—for "studiorus," read "studiosus."
—— 226—for "ravish maniacs," read "raving maniacs."

VOL. II.

Page 18—line 7 from foot, read "of those quick sensibilities."
—— 28—for "dance in," read "dancing."
—— 51—for "Dr. Humphrey often absent," read "*was* often absent."
—— 116—read "Mystical Funning."
—— 133—for "Hinorius" read "Honorius."
—— 150—for "Anach[illegible]," read "Anchoret."
—— 231—for "can[illegible]," read "canons."
—— 233—for "dei Medici," read "di Medici."
—— 249—for "Barberino," read "Barberini."

VOL. III.

Page 29—for "incantation," read "recantation."
—— 30—for "Cæsar plorum," read "plorum."
—— 125, last line—for "mistaking," read "mistaken."
—— 234—for "Le Gos," read "Le Gros."
—— 245—for "Pious," read "Pius the Fourth."
—— 264—for "Bruno," read "St. Bruno" throughout [illegible]

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